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JOURNAL OF PRACTICAL CHURCH METHODS



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Society For Visual Education Looks Ahead

Ellsworth C. Dent, formerly RCA Educational Director, has been appointed General Manager of the Society for Visual Education, Inc., it was announced by Miss Marie Witham, President of Society for Visual Education. Mr. Dent began his duties in early April.

Miss Witham says, "The addition of Mr. Dent to our staff will place us in a better position to serve the training units of the armed forces until the war is won. At the same time, his broad experience will aid us in making appropriate plans for the expected post-war increase in the use of visual aids and equipment among schools, churches, homes, and in industry."

Mr. Dent received his early training in education at Kansas State Teachers College, Emporia; graduate work in education while in charge of the Bureau of Visual Instruction, University of Kansas. During his ten years at the University of Kansas, he expanded the visual instruction services to meet the growing needs of schools, including one of the first loan libraries of educational slidefilms. The Bureau maintained an equipment recommendation service, to aid schools in the selection of projectors, lenses, cameras and materials.



ELLSWORTH C. DENT, formerly RCA Educational Director, now General Manager of the Society for Visual Education, Inc.

His next assignment was the organization of visual instruction service for the Inter-Mountain Area, at Brigham Young University, Provo, Utah; followed by three years with the United States Department of the Interior, where he became Director of the Division of Motion Pictures and supervised the production and distribution of pictures, films, and slidefilms for educational use.

For the seven years prior to his appointment as General Manager to S. V. E., he was Educational Director of the RCA Victor Division, Radio Corporation of America. In this work, his responsibilities involved the planning of audio-visual products for use in schools; and the direction of sales, promotion, and advertising activities in the school market. This involved close co-operation with leading educational and scientific organizations, and with educational leaders.

Mr. Dent is widely known for his numerous demonstration-lectures on the applications of visual aids to instruction, having made frequent appearances before state and national educational conventions and organizations. He has also lectured during summer sessions and other college and university audio-visual training courses. He has written numerous articles on visual education, and is the author of *The Audio-Visual Handbook*, now in its fourth edition, used as a text and reference book for training courses.

WHAT WE'RE FIGHTING FOR



"Freedom of Speech," the first of the "Four Freedoms" Paintings by Norman Rockwell, appearing in color in the February 20 issue of the Saturday Evening Post.

MAY, 1943

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No. 5

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The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

The King's Business

HATE is one of the most effective instruments of war. Atrocity tales are surging to the front of the news, scaled to fill hearts and minds with hate for the enemy. Many will assuredly have their basis in fact. Others will as assuredly be wholly fictional.

The story of Doolittle's fliers who came into the hands of the enemy is a case in point. The hate-filled echoes sweep 'round the world. Decent humanity gasps in horror and well it may.

That heart which is surcharged with hate cannot be surcharged with love, and the minister finds himself between the horns of a dilemma, no unfamiliar spot. In this war as in the last, the pastor will face repeatedly the question, "choose ye this day, whom ye will serve."

The King's business demands almost superhuman loyalty in such times as these. We are not that you too, must be about your Father's business?

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of ministers' work.

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A Good Mother

C. IRVING BENSON, D.D.

ON Mother's Day we wear flowers and cherish in our hearts the reverence we owe to the motherhood of the world. No true man will ever forget the claims of his mother upon his grateful love.

We do well to keep Mother's Day that the spirit of it may breathe upon all our days to the honoring and glorifying of motherhood. Yet we must be aware lest Mother's Day be drowned in a sea of sickly sweet sentimentality. Like it all for all, motherhood is the hardest education in the world and any woman who makes a success of it deserves the gratitude of her family and the honor of the nation.

There are, let us frankly acknowledge, good mothers and bad mothers. No one who has to deal with delinquent children can suppress the facts about the wrongs done by irresponsible, indulgent, and sentimental mothers. There is no sadder verse in the Bible than this: "His mother was his counsellor to do wickedly." Was it any wonder that Ahaziah went wrong? Or he "walked in the way of his mother."

Glory to the mother who sacrifices herself so that her child may have a chance to shine in the world, but I do not call her a good mother if she gives herself to such an extent that she is no longer a companion to him and becomes a washed-out woman to whom he does not care to introduce his friends.

A woman is not necessarily a good mother because she feeds and clothes and educates her children and surrounds them with all the comforts she can command. Naturally, she would not be a good mother if she didn't do some of these things. A child must be taught to obey his own commands, for that is the essence of self-control. Discipline must be taught as the way to the enjoyment of life, the means of achievement, the way of friendship. The ineffective, the unwanted and the friendless are the undisciplined. A good mother is not a

ibourne, Australia.

vampire, trying to gain and keep control of her children's minds. They ought to have minds of their own. They should be encouraged in self-expression but they need to be taught the differences between expressing their true selves and their vanities, whims and selfishness. Above all, she will not foolishly expect children to be alike or make the stupid mistake, if not sin, of contrasting them one with another.

One of the most priceless possessions in the world for a child is a mother who is incapable of being easily shocked or grieved. There is a frequent and fatuous bit of dialogue which runs something like this: "It does shock poor Mummy to hear you say things like that, darling." It is much better for children to feel the heavy hand of an unshockable mother in a moment of righteous anger, than to endure this kind of mental torture from a shockable, grievable kind of mother.

Most mothers are so busy living their creed that they have little leisure to formulate it. The guiding faith of a good mother might be set down in these articles:

I believe in the eternal importance of the home as the fundamental institution of society.

I believe in the immeasurable possibilities of every boy and girl.

I believe in the imagination, the trust, the hopes, and the ideals which dwell in the hearts of all children.

I believe in the satisfactions of duty.

I believe in the little homely joys of everyday life.

I believe in the goodness of the great design which lies behind our complex world.

I believe in the will of God as the one and only law of human life in all its relations.

I believe in training my children to be faithful children of God and disciples of Jesus Christ.

The modern mother has resources at her disposal which her own mother never dreamed of. She may send her child to a kindergarten. She can secure expert medical advice and assistance. A score of organizations freely offer her information regarding child training. The mother of today has many partners, standing by, only waiting for an invitation to help. But the modern child, with his teeth, tonsils, food, checked and normal, is still unfit to survive in the modern world. The same child, taught correctly in school, is still tragically unfit for modern society. We need to come back—we shall be forced to come back—to the conviction that no child is effectively trained for life without being brought into a vital relationship with God, and this is a mother's supreme and most rewarding task. I read recently this indictment of this generation of parents: "We give our children everything—except God. . . . Mothers are not starving their children for food. If any mother did this, the neighbors and the Humane Society would see that the child was fed. The heart-breaking starvation is of a kind which the law cannot touch. It is

the starvation for companionship and love—the horrible, modern starvation for God. . . . If you kept your child from school, the truancy officer would see that he was returned to his classroom. You can, however, starve your children spiritually; you can withhold the knowledge of a loving heavenly Father—and some of you are doing this monstrous thing—and you can pose as a mother who is doing her task well."

Every good mother knows that her child is a spiritual personality, a soul which cannot be described except in relation to God. The mothers of men must advance beyond the primitive conceptions of parenthood and home. They can never be content to send their children, the miraculous creations of their love, out into a pagan world which is the denial of God. Every true mother knows that the Kingdom of God is within the souls of her children, and she dare not send them out without teaching them to pray: "Thy Kingdom come. Thy will be done." These are the mothers who will make the new men who will make the new world.

"This Book (the Bible) is the Rock on which our Republic rests."—Jefferson.

The Saviour Goeth Before You

The Saviour goeth before you,
So what if your path be dim;
Your greatest fear of the future,
Is encountered first by Him.
And thus like the faithful shepherd
Who goeth before his sheep,
He leads you in perfect safety,
Though rough be your road, and steep.

The Saviour goeth before you,
Fear not, then, approaching night;
What 'ere is hidden by darkness,
Escapes not the Master's sight.
So what if the hand of sorrow
Darkens your limited view,
Remember, it first meets Jesus,
Before it encounters you.

The Saviour goeth before you,
By night as well as by day,
Removing fears of a life time,
That marked each step of your way.
So cease from your useless worry;
Fear not what life holds in store;
Let this be your consolation,
Your Saviour goeth before.

—George W. Wiseman.

WHAT WE'RE FIGHTING FOR



"Freedom from Fear," the fourth of the "Four Freedoms" Paintings by Norman Rockwell, appearing in full color in the March 13 issue of the Saturday Evening Post.

NEGATIVISM IN THE MINISTER'S LIFE

FRED SMITH

FOR the preservation of a fair balance of judgment it is a good mode of procedure to make use of the virtues of those whose you seek to condemn. Jesus, you recall, did so in His own way and recommended it in His commendation of reference to the wisdom of the children of the world whose sin he condemned. Reformations have strange outcroppings which often tend to off-set the positive gains. Unless these are taken care of the effectiveness of the reformation is curtailed. Puritanism, coming out of Protestantism affords such an illustration. Like many other reformations Puritanism was born in a positive negativism. It was strong in the 'thou shalt not' principle in religion, and ritual became matter for tabu. Unfortunately, in a way that the early Puritans little dreamed of, this principle was carried into the wider area of life. What was intended as an aid to the character builder becomes an asset to the caricaturist. The fine flower of an ideal is to seed in an idiosyncrasy. That which began in a positive negativism comes at last to but a negative positivism. The heaven of the latter day Puritans, unlike their originals, seems to be synonymous with a vacuum. It is full of what must not be, i.e. it is synonymous with a vacuum. And human nature, as well as culture, abhors a vacuum.

That which I have called negativism is in the lives of all of us, ministerial and otherwise. My present concern is to consider it with regard to the practice of the former group. I almost missed the word preaching to this selecting sentence. One can hardly talk to or of preachers very long without making some mention of the effect of their preaching. In this article I shall have somewhat to say on this matter as it is related to negativism. But it shall be after the timing and avoiding of a possible misunderstanding. It was a virtue of the early Puritan vines to under-score their book titles with a lengthy sub-title. In using the unusual word 'negativism' I felt inclined to follow their example. But in the manner of our time I now incorporate it into the body of the article.

In what I suppose is the latest published dictionary of Religion and Ethics I find no mention of negativism, though under the cap-

tion of its verbal opposite, namely, positivism, there is a passing reference to "the supposedly negative conclusions of rational or liberal speculations." Our friends the fundamentalists have been stridently vocal with regard to this alleged fact. I shall not emulate them. When I speak of negativism I have in mind something more pervasively ethical than even religious speculation which is carried over into preaching. This is a negativism which is at least vocal, and because of this fact can be assessed, and on the outcome of one's judgment, either assimilated or attacked. But what shall we do with the negativism which fails of expression? A minister needs to be judged by his silences as well as his sermons. Hence the negativism with which I am concerned is not a philosophy eventuating in a creed but an underlying pragmatism which is related to conduct. In less technical language I would call upon ministers to challenge the strange hesitations to which they are tempted in one way and another. Not to do so is to become enwrapped in a system of tabu which they mistake for the spirit of truth. Such men forget that ten thousand times ten thousands negatives will never bring men to a knowledge of the truth. It may be a safeguard against error but it is never a baptism into the truth. Dispensing regulations is secondary to the proclaiming of revelation. I am for putting first things first, and also, what is sometimes forgotten, for putting second things second. Mrs. Grundy, articulating her philosophy through public opinion, is not altogether witless. But a minister, of all men, should seek to be the voice of God rather than the megaphone of Mrs. Grundy. An ethics which is the outcome of a proved custom may have virtue, and being pragmatic, we are inclined to be the sponsors of it. But for men who are first pure, then pragmatic, the first great note of preaching should be to preach Christ.

To keep this emphasis one needs to remember that not all good advice can be universalised. What is true for one area of life is not necessarily true for another. My friend the railroad man is constantly counselled as to the worth of "safety first." But this is poor guidance for the religious preacher. It is the grave of many sermons which die before they are born. We take counsel of our fears when we should be pro-

claiming our faith. We are afraid of disturbing "the pillars of the church." We "pussy-foot" when we should proclaim. To the discerning mind our silences are more eloquent than our sermons. The things we say are not to be compared with the things we could say. But negativism has us in its grip, and we become like to the preacher who so raised the wrath of Tennyson because he was "a drawler of old saws distilled from some worm cankered homily."

It would be easy here to allow a note of bitterness to enter into this article. We are aware of the strain of truth in the bitter words of Bouck White, strangely reminiscent of many words of Jesus that "the church has always honored its prophets, provided they were dead." But I wish no tinge of bitterness here, only the note of betterment. In our confused, complex world, where the actions of men so often fall so pitifully short of their intentions, it is well if we can make up that which is between the one and the other.

To this end I would suggest that as preachers we have need to take constant stock of two facts in our lives, namely our enthusiasms and the points to which we give special emphasis. One's enthusiasms are apt to play strange tricks with one's mentality, and what is worse, with one's morality. Oftentimes they are made the smoke screen by which we protect ourselves from the real directive forces of life. Some time ago I was speaking to a minister who, as is often the case, has the dogmatic temperament combined with intense evangelistic fervor. We were discussing certain social (or rather, to my way of thinking, anti-social) tendencies in these days and in what way they should be related to one's preaching. He concluded his side of the argument by saying that so far as he was concerned he knew in the pulpit neither rich nor poor; klan nor anti-klan; but only the saved and the lost. His point was well taken in one sense, yet I am not sure that it led to a policy that was always well directed. In thinking about the matter I wondered if this enthusiasm was not the unconscious apologetic for many significant silences in his preaching. A minister needs to know accurately the meaning of his enthusiasms.

Knowing this it will follow, as the night the day, that he will learn where to place the emphasis in life and preaching. It is so easy to become emphatic about the things that do not really matter. For proof consult the first Church History that comes to your hand. Or perhaps, like myself, you need only turn the pages of your own experience. The matter of proper emphasis is ever with us as preachers of the

eternal truth to an ever changing world. For enlightenment on this fact I know of no better book to read than the late Principal Forsyth's book on "Positive Preaching and the Modern Mind." With clear eye he saw the great need for the preacher to know how to redistribute his emphasis. In lucid and luminous fashion he says: "If we accommodate ourselves to the world in one way we must be exigent to another. Our demands must never be submerged by our sympathies. The more kind we are, the more lofty we must be with our kindness." That is a great truth finely stated.

But the fact of it calls for real courage. For as Johnson used to say: "Unless a man have the virtue he has no security for possessing another." I find it easier to be persuaded of the need for compromise than I do of the necessity of courage. But in my best moods I know that I am close then to the danger of a weakening negativism. It is well to remind ourselves from time to time that we are called to walk by faith not according to the mere facts. This way lies the greatness of personality. We grow through expression. The silences into which many a minister has compelled himself have shriveled him to a dwarf. He becomes one of that company of whom Morely makes mention when referring to a member of the last cabinet of Gladstone's: "He was good for all the occasions where prudence is safe, but less good for the occasions where true prudence happens to demand a dose of bold initiative."

If negativism has to enter into a minister's life as we have seen it does, we need to know the condition of its entrance. We need to keep close tab on the reasons for our silences. They are born of craven fear we are in danger. Our first duty is not to "the pillars of the church" but to the principles of Christ. This is not to say that we shall be unwisely vocal in our sermons. Rather is it said to show that we must know how to be wise both in our speech and in our silences. This is to give negativism its proper and sub-ordinate place in one's ministry.

"Let us pray and hurl our lives after our prayers."

God Still Reigns

Babson Park, Mass., May 31, 1941. When the newspapers are filled with war news and it looks as if the world might go to smash, it is well to remember a few fundamentals: God still reigning in His heavens; the trees are budding as they have every spring; and compound interest is going on just the same every day, including Sundays and holidays.—Roger W. Babson.

BECAUSE Temperance is not something you can see, touch, taste, smell, or hear, it does not lend itself readily to publicity. It is a quality, a state of being, an abstraction, and the human mind does not respond so readily to an abstraction as it does to something received through the five senses. For that reason it is difficult to build an advertisement with appeal. For that reason it is difficult to publicize Temperance.

The laws of salesmanship rest upon the laws of buymanship. The salesman should know why people buy, and then base his sales talk on those motives. The buyer feels a need, or thinks he does. The salesman can build up a desire for his product through rather well chosen appeals. He usually has something concrete to show his prospect. He lets the prospect

When we publicize Temperance we can guarantee our product. It will be good long past the third generation. There are no dissatisfied customers. No buyer ever feels that he has been high-pressured into buying. All of us like to feel that we use good judgment whenever we buy something, and to know that other people of good judgment have made a like purchase tickles our ego. We buy Temperance for a lifetime investment, and we discover a long list of satisfied customers. In fact we are always on the side of wisdom, philosophy, and science when we buy Temperance. The salesman has an indisputable talking-point there.

Alcohol propagandists do not want their propaganda analyzed. They want it believed. To analyze is to tear down. To recognize it for

PUBLICIZING TEMPERANCE

CALVIN T. RYAN

handle it, feel it, see it, and with some products, insists that he taste it, or with others, he may insist that he hear it. The salesman of Temperance cannot use those appeals so effectively. We say the child would rather have one stick of candy today than wait until tomorrow and get two. On the adult level we quote, "A bird in the hand is worth two in the bush." The human mind seems to respond to what is present, the right now. We tell the small child Here-And-Now Stories. It is only through discipline, through thought, that the mind conquers end-result first.

The whisky advertisement appeals to the childish response of Here-And-Now. It pictures a pleasant present. It never shows end-results. The writer of Proverbs says, "he that loveth wine and oil shall not be rich." The Bible speaks in terms of end-results. Wisdom literature has not been "aged in aged wood." It has been aged in brick, stone, and marble. The standard is not "86" nor "88"; it is 100. That is why we can still believe the wisdom in, "Look not thou upon the wine when it is red, when it giveth his colour in the cup." Place that slogan along with some of the more frequently advertised "brands". Having done so, you will be playing wisdom against words, wisdom against propaganda. Propaganda always works if it finds the proper goose, but man could be intellectually a notch above a goose.

Turney, Nebr.

what it is, is to defeat its purpose. Those propagandists know they can make their appeals to the simpler human responses. Hunger and thirst are natural appetites. If making a good impression on our friends is not innate, it is a response strongly entrenched from long habit. Propagandists can appeal to those fundamental desires so subtly that one hardly recognizes what is happening. The ordinary person, off guard, is very gullible, responds easily to suggestions. Knowing that, the advertiser inserts his advertisement right along with those for automobiles, luxurious steamships, standard foods, and the vitamins necessary for life. The reader is in a receptive mood. He does not question the validity of the advertisements for useful articles; he does not question the validity of the whisky advertisement. It gets a toe-hold in his mind.

Whisky dealers can insist that all motion picture stars meet all emergencies with a glass of whisky. No meeting of high society is complete without a few cock-tails or high-balls. It becomes the social thing to do. With no counteracting propaganda, what impression shall we expect our youth to get? In the picture there are no end-results of such drinking. No one suffers any consequences. They "can take it or leave it." Such attitudes make their subtle appeals, and our youth must acquire a counteracting attitude from elsewhere. Of course the actors are just "playing," but with all

(Continued on page 254)

VARIED BENEDICTIONS

IF our Lord denounced vain repetitions, let's quit making them. It should be easier to stop doing a thing than to begin it, but it does not appear always to work that way in ministerial public services. Nor is saying the same thing over again always symptomatic of softening of the brain, but sometimes the opposite. Perhaps persons that attend divine service only to hear the sermon deserve the penalty that one pastor bestowed upon them. Seeing that his people were uniformly late to the services, arriving on time for the announcement of the text, he threw the service into reverse, beginning with the benediction and sermon, and followed these with the offering and opening exercises: an ingenious rearrangement which, we may trust, added to the promptness at home of both shave and hairdo. Nevertheless if the previous orthodox arrangement had throbbed with the vitality of variety, they would at least have had more to lose by worship in absentia.

There is no alibi that can be reasonably devised for taking leave of an audience in the same phrases. Lovers do not part thus. It is such formality that has reduced the beautiful "God be with you!" to the trite "Good-bye." We are reading aloud in war time Joseph Lincoln's Cape Cod stories again because "they leave a good taste in the mouth." The mind and heart deserve as much from their friends. Someone has reminded us that the Bible begins with "In the beginning God—" and ends with "The grace of the Lord Jesus be with the saints." Let us apply that discovery to the preacher's treatment of his audience. When someone remarked that the sequel to a book seems always to be inferior to the first volume, my brother Billy said, "Well, there is the New Testament." Many an inferior church service has been made passable by its wind-up. That is why the fans stay through the ninth inning of an interesting ball game. There are three things in the Bible which have not caught from

the literary world the attention they deserve. First, the preponderance of monosyllabic words. Second, the myriads of figures of speech, often outrunning in a chapter the number of its verses. And third, the originality and variety of ways of expressing the same thought.

The enlivening variety of benedictions pronounced by the Biblical writers is a literary and spiritual gold mine to men who must end the public religious services after a general prescribed pattern. "The truth is not always to be spoken" in the same way. Try following the closing hymn at a somewhat informal service like the midweek prayer-meeting with a smile and a "Good Night!" and observe the reflection on their smiling faces. My friend, the late Dr. Albert Hatcher Smith, when I exclaimed disgustedly one evening, "What horrible weather!" replied: "I like all sorts of weather," and I have thought of his philosophy many, many times. As well as in June when "If ever, come perfect days," he found all days perfect, as sons and daughters of such a Father as we rejoice to own should find them. We sing "There Shall Be Showers of Blessings," but we are inclined to be too "choicy" as to why, where and when they shall fall. Just so it does not lend variety to a benediction to introduce extra words into it to lengthen it. One of the reasons for the popularity of the Lord's Prayer is its brevity.

During war time, what better benediction than: "Now the Lord of Peace Himself give you peace at all times in all ways. The Lord be with you all. Amen." Benedictions like that help to answer the question, "What are you fighting for?" When a man runs far beyond that length, we feel inclined to say: "Hold your peace." A favorite benediction, combining both hope and peace is, "Now may the God of hope fill you with all joy and peace in believing that ye may abound in hope, in the power of the Holy Spirit." Some of the long-familiar phrases of the old version have been improved

on by the Revisers. A case in point is Jude 4. It reinforces the assurance that God is able to keep you from falling, by knowing also that He "is able to guard you from stumbling." One of the most heartening passages in the Bible are found in dull surroundings, like oases that bloom in the desert. A striking instance of this is the famous benediction of Numbers 6, which closes with an injunction to Moses to bless his people with the words: "The Lord bless thee and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace." The last of the three blessings is often misquoted as, "the light of His countenance," which is both inaccurate and unnecessary. And do you recall the reason

Jehovah gives for the use of the famous benediction? It is that so shall His name be put upon them. This purpose, so expressed, is singularly needed at the present hour. It reminds one strikingly of the "I am" conversation between the same participants. Is it not a pity that such reminders have to be urged upon persons whose business in life is to do exactly that!

In order to attain variety, I once made a list of all the Biblical benedictions, and phrases that can be used as such, and laid it on the pulpit desk at each service. Benediction is by derivation an excellent form of speech, and if it be selected carefully to fit the service, the hearer will breathe in his heart its translation, "Well said!"

Liberty cannot exist among a corrupt people.

The Empty House

CHARLES F. BANNING, D.D.

MOTHER and I are alone now. The boys are away and the house seems empty. The evenings especially seem so long. Chuck is in the army. Ed is away at school.

I keep listening for a radio from one of their rooms. Mother got dinner ready one night and almost called the boys to come. We always took hold of each other's hands, and made a circle, as we bowed our heads to give thanks. I put out my hands before I thought, but there was no one there to grasp them. Mother had enough dinner for four, and wondered why there was so much left. What did we do with four quarts of milk a day, when we have trouble using one quart now?

Last night I found myself going upstairs quietly, so I would not wake them. During the night mother woke up and wondered if the boys had enough covers. Last week I passed a farm where there was sweet cider for sale. They both loved it and a gallon never lasted long. Without thinking I bought a gallon. Mother had to give over half of it away.

There are no books or sweaters scattered around. No one ever carries the newspaper upstairs. No one raids the ice box. Mother made some cookies and they lasted over a week. A tank full of gas in the car lasts a long time now.

To some people they may be men six feet tall. To mother and me they are still the boys who need to be looked after. It's harder for mother because she is in that empty house all day. If I ever have an enemy and I want to wish that some evil should befall him, I'll wish this—that he might have two fine boys and have them both go away from home at the same time.

Norwich, Conn.

The Editor's Columns



Absenteeism

NOT a few of the major problems now facing the nation's war industries are old ones in the field of the Church.

Buffalo is the pulsing heart of one of the largest war industry areas in the land, with employment in one of the largest local factories running within hailing distance of a round fifty-thousand souls. Here, from every state and profession in the Union and from every corner of the globe have been drawn, largely by promise of high pay and partially by the desire to have part in the national war effort, men and women and youths, until housing and feeding facilities are sorely taxed to care for the hordes.

What is true of the Buffalo territory is equally true of dozens of other sections across the land, and nine months of close co-operation with the largest local industry, has given me a rather intimate picture of the vital relation between the home-front and the fighting-front in days such as these.

Sprung up like weeds, as so many of our war factories and organizations are, few of them are free from faces contorted and grimaced by growing pains, in spite of which the amazing fact of crowded and productive final assembly lines, moving with a precise double quick, in a mass production never dreamed of in pre-war times, remains.

To my taste have come weekly, confidential reports covering achievements and problems second only to that vital one of finding recruits for employment, namely absenteeism. Day by day and department by department absentee records are broken down until the lurid facts stand free and make one gasp. Best attendance, naturally is on pay-day. Worst attendance is invariably the day after. Mondays run a close second. When that totalled man-days lost to the vital production of war necessities, in one industry, presses closely upon the fifteen per cent mark, week after week, one is likely to question the integrity of countless employment questionnaires which say, "Moved by patriotic impulse." "Desire to have part in war effort,"

for the First Aid department have impressive records covering unbelievable cases treated for Monday hangovers.

The problem is one demanding immediate and intelligent consideration by management, whether it be production plant absenteeism, Church absenteeism, and while one would look upon with querulous eyes in industry were he to ask, "For what shall it profit a man if he gain the whole world and lose his own soul," he who overlooks soul nourishment in a war plant or in the house of God is as indifferent to the responsibility that is his as an absentee may be to his.

"Men must be governed by God or they will be ruled by tyrants."—Penn.

The Basis of Influence

A JUST tribute to a dominant leader was expressed as follows: "He enriched humanity by what he had said and how he had said it." Always what this leader says is worth listening to. The earnestness, the evident sincerity with which he says it, makes a lasting impression.

One who sat under the spell of this man's voice still feels the effects after a quarter of a century. Many rare qualities unite in him: a mind of high caliber, a striking physique, a noble face, a rich, vibrant voice. Add an utter sincerity, an absolute belief in the high message that he brought, and you can understand in some measure the influence he had upon young men who heard him.

Sincerity embodied in a great personality was something that a young man could not make an intellectual football of. Dangling before his mind were all kinds of pretty theories. He would choose one, now another, and let the other drop. Sometimes he was not so sure of himself or his theory of the universe.

But always he had an anchor. It was that man who had spoken in certain tones. He was one who was sure of his ground, w

...ke with absolute sincerity. There he stood, could not do otherwise. ...martness, cleverness, subtlety — all these e value, but they are mere froth as comed with sincerity. Give us men who say what they mean and n what they say. Men whose acts agree a their words. Men who are honest, ightforward, free from hypocrisy.

Paul R. Kirts.

"Courage is fear that has said its prayers."

Ritual Rationing

HE had been sitting quietly, deep in thought for some time, when suddenly the office calm was broken as she jumped to feet with a startled expression on her face a startled tone to her voice, and exclaimed, "I've got twenty-three days to go and I've used up all my ration stamps." Evidently the nature of her predicament had dawned suddenly and left her aghast.

I'm not suggesting that food for the spirit can be rationed. "Let him who will —" said once and for all, for that. But one man wishes there were some way or ways of digging the very bottom out of complacency for such vital matters.

We have been a nation of wastrels whose empty receptacles might have clothed and fed a hundred millions. Nothing has been more common than food, abundant, varied food. We have hardly been conscious of it, so wholly taken it for granted. As consumers, we have not all that has been necessary for us to do but to open our mouths.

Now we suddenly realize that food is not to be taken for granted. It has become slightly inaccessible. It is parcelled out to us. Our rationed refuse cans are underfed and we are guarding and circumventing law where possible, lest we be caught hungry and have no food. Not many will starve but many will complain to the fact that the opportunity to eat is becoming more demanding more concern than we have shown it before.

But the body is no more than the shell of the soul and millions under the pressure of the present, realize the need of soul-nourishment, as seldom as rarely before. We err who attribute to the healthy, well-fed body an equally healthy and well-nourished soul. Though the two have much in common, neither one lives on the sustenance of the other. Both demand conscious, intelligent feeding.

While it is true that the scarcity of any desired or needed commodity raises its value in man's esteem, rationing of soul-developing nutriments would rouse public ire far more than past eagerness of widespread consumption might seem to warrant, for we humans are so often unpredictable. We would vehemently protest, not so much because of our fear of soul starvation as because we have so long taken spiritual food for granted, available when needed. Our spiritual refuse cans have overflowed with the daily waste from our tables. We protest against an upset of the status quo.

Spiritual food will not be rationed. For that reason we shall continue to take it for granted, even starve in a land of plenty. Our complacency is hardly ruffled, even when we hear the cries of Norwegians, Hollanders and others who know such rationing.

What would happen here if, like food for the body, food for the soul were rationed too? It's something to think about.

Joe

Truth never walks on crutches.

WHAT WE'RE FIGHTING FOR



"Freedom from Want," the third of the "Four Freedoms" Paintings by Norman Rockwell, appearing in full color in the March 6 issue of the Saturday Evening Post.

Multitudes followed Jesus when He healed their broken bodies; where were the multitudes when His body was broken!



THE CHURCH

AT WORK

Passion For Souls

One of the most fatal delusions that ever took possession of some ministers is the delusion that they are called to edify the church and not to bring sinners to Christ! That notion is absolutely unscriptural, and is fatal to the highest usefulness. Some men are undoubtedly called to be evangelists, and have a special aptitude for bringing men to decision. While some sow, others reap; but that truth must not be perverted into the idea that some are to do nothing but sow, or that God intends any minister to be without the unspeakable and divine joy of winning souls. No man has any right to accept a pastorate unless he is definitely called of God to the office and work of the Christian ministry. But if he is called to the office and work of the Christian ministry, he is called instrumentally to save sinners. The man who brings no sinners to Christ has either sinned against divine grace or missed his calling. We do not mean to say, for one moment, that the result must come in a particular manner. Some of the most successful soul-winners the church has ever known never held a prayer-meeting on Sunday evening, and never had public conversions. But in some way or other, either in a Bible-class or in the society-class, or in personal interviews, they had the happiness of seeing men, women and children truly converted to God. In the highest interests both of personal fidelity and of the Church of God, we must unhesitatingly declare that "the soul-converting power" is the very essence of the Christian

minister's vocation. God never yet called a man to enter the pulpit without making it possible for him to become the instrument of salvation to those who heard him.

We do not say that all have a right to expect the same quantity or quality of results; but no real ministry ever has been, or ever could be, entirely fruitless. If any minister cannot call a single instance of conversion under his ministry during the last twelve months, he is bound, on the peril of his soul, to open his heart to God and to entreat Christ to reveal to him why he is in that awful position. He must have allowed himself to become careless, or he may have restrained prayer before God, or he may have been backsliding in heart, or he may have been blinded by some antisciptural delusion, or he may have given way to ungodly prejudices and passions. Something truly appalling must have happened if any man, called of God to the Christian ministry, enters and quits the pulpit year in and year out without being able to lay his hand upon one single man, woman or child, brought through his agency to the knowledge of salvation in Christ.

We are very sorry if our plain words cause distress to any who read them, but "faith are the wounds of a friend"; and a fruitful ministry can no more be condoned or explained away than an immoral ministry or a lazy ministry. The Church exalts and emphasizes the pastoral office and, therefore, the Church is bound to remember that it is an essential part of the pastor's work "to seek and to save" the lost sheep. It is the pastor's duty, of course, "feed the lambs," and to "tend" those sheep that are safe in the fold, but it is also his duty to go out into the wilderness and "seek," and not to give up seeking until he "finds" the "lost" sheep. How preposterous it would be for anyone in the position of a shepherd to say, "It is my duty to seek, but it is not my duty to find, the wandering sheep." What the use of seeking unless you find? It is equally unreasonable and terrible for any minister to persuade himself that he can be faithful

and to the Church unless by some means, some way, at some time, he does bring lost sheep to the Good Shepherd. Let us, then, with all our heart, pray God to clothe our ministers with "the soul-converting power." What we need above all else is that "passion for souls" which is the distinctive mark of a true and faithful Christian minister.—*Exchange*.

Funds for Extras

If the boys in the service can march for hours carrying a 64-pound infantry load, what housewife would complain because she had to carry a small can of grease a few miles on a streetcar? Certainly not members of the Women's Society of Christian Service, Plymouth Methodist Church, Buffalo.

"We're out to collect as much waste kitchen fat for the Government as we can," explained the president. "Our membership is scattered and some of us will have to bring the grease near across the city by streetcar, but it's in the best of all possible causes—backing up our boys at the front, so we won't fail." The group has already collected 85 pounds of grease and sold it, the funds to be used for "Church extras" or go to the Repair Fund.

Members bring the grease to the Church, where the janitor stores it in a cool place until a considerable amount has been collected. Group members will contact the entire membership on an appointed day, when the "grease collection" plan will really get under way. Many men are taking an active interest in the fat collection campaign.

This plan may be adapted in any Church in any locality in the country, not only as a group project, but as a parish-wide undertaking, thus assuring regular collections.

A Mothers' Memorial Bridge

"Well, Mr. Preacher, we have come to something, this time, that we cannot cross." Thus spoke the worried chairman of our local church Finance Committee, as he faced the semi-annual interest payment on the bonded indebtedness, due just two months off. There was nothing in the treasury with which to meet the obligation of \$1451, and the prospect of securing funds through the regular channels was indeed meagre. There were men on the Official Board who thought that the church should default on the interest payment, but the majority felt that the obligation should be met, but how could be done, no one seemed to know.

After the official meeting, the pastor called the Finance Committee together, quoted the words of the committee chairman, "We have come to something that we cannot cross, and then reported that he had one suggestion to make, namely, to "build a bridge" that would take us over. It should be called "a Mothers' Memorial Bridge," said the dominie, as he proceeded to tell how the background of the bridge should be constructed and other details of preparation. An unemployed architect was secured who drew and then constructed the side-view of a bridge out of cellotex, just large enough so that there would be 1451 units in the bridge. These units represented the number of dollars needed to meet the obligation. Brick-like box banks were then secured to be placed on the space marked, and it was planned that these boxes should be returned on Mother's Day with at least \$1.00 in each box. The boxes were distributed by the various organizations of the church. Each box was signed for, and it was definitely stated that all boxes should be returned on Mother's Day. The following statement was printed on the face of the bank:

*The Contents of this Box are Gladly
Presented to*

THE FIRST METHODIST CHURCH
In Honor of My Mother

Mrs.

By Her Son

Daughter

"To Help Build the Bridge"

There was an immediate approval of the plan suggested by the Committee and by the Official Board. The boxes were gladly received, and, on Mother's Day, the "Mothers' Memorial Bridge" was built. Mothers were graciously honored and a difficulty crossed that had haunted the church leaders, with discouragement and defeat. This church "crossed over" by the gracious cooperation of the 1400 different persons who brought in their gifts to help "build the bridge." It was a happy experience.—*By H. Clifford Northcott*.

Religious Training

It is difficult to decide which are positively the most important years of one's life. The Architect, if he is a wise builder of plans, is

sure to lay great stress on the foundations. The most elaborate superstructure cannot make up for poor materials or careless workmanship in laying the foundations. We do well to think of the early years of life as foundation years in religious training. It is in the early years that we make or mar the structure of life.

Said a teacher, "Earnestly I say to myself every morning, 'I am a builder of the men and women of TOMORROW'." The most important ten years of life are from five to fifteen years of age. The great majority of those who pass the 20th year mark without religious training are never converted to Jesus Christ. A pastor who has made a study of the age of converts says, "Out of 336 converts recently studied, 238 were under 20 years of age; four had passed 50." Says another, "During my long ministry, I received more than 1000 persons into the Church on confession of faith, and no one dozen of these were more than 50 years."

Those who cavil at "early conversion" can have nothing to say against the importance of early religious training in the home. "Give me the first five years of your child's life," say some religious leaders, "and you may have the rest!" A man offering prayer in a Sunday School session said, "O Lord, start us right. If we get started wrong, we are so hard to turn." A judge said to a 19-year-old burglar, "I have been judge of this court for five years, and in that time I have had 2,700 boys before me for sentence and not one of them went to Sunday School. If you had gone to Sunday School, or had learned to pray at your mother's knee, you would not be here today. Growing children are always thinking, "When I'm a man, I'll do this, or I'll do that." The eyes of youth are always on the years ahead. We forget that our lives are like a building—a life born is a life begun and in the process of building, and that each day of that process will determine the kind of thing we shall do in the years ahead, and what the completed structure will be like. Only those who do well the work and play of today, will do well in the coming years. A poor brick in that structure can be removed only with great persistence.

—Theodore Cuyler.

Year 'Round Handwork Pattern Book

This extraordinarily intriguing book of handwork designs, designed by Anna M. Dahl, and published by Standard Publishing Company, deserves the examination of every thoughtful friend of children. Actually, it must be seen and looked at through the eyes of a lover of children, in order to appraise. Patterns for all

the things children love are there, and if more were achieved than training the power of observation, it would be eminently worthwhile. Its size, about 10" x 13", makes it intriguing, because it looks important, even from the outside. Price 50c each, paper, of course.

Dot-To-Dot "Life of Christ"

The child who possesses this unique book folder of 52 designs, looseleaf, will find story of the life of Christ taking form before his very eyes. This book, like the above, will train both hand and mind. It was designed by Sylvia Stewart, and published by Standard Publishing Company. Price 35c each.

Service of Union of Two Churches

The Rev. W. F. Smith, Fort Worth, Texas, writes, "A most beautiful and impressive *Service of Union* was recently held in our new Grace Methodist Church, when the old Brooklyn Heights Church was merged with Grace Methodist. The old Church was represented by the oldest charter member, accompanied by several other charter members, and the new Church was represented by the youngest member received since the new building was erected."

The Program

Prelude: "Beneath the Cross."

Hymn: "O Worship the King."

Invocation: Pastor.

Hymn: "The Church's One Foundation."

Scriptures: Matt. 16:8 with brief comments

Offering: (Accompanied by Organ).

Hymn-story: "O Perfect Love," 431 Methodist Hymnal, followed by singing of the hymn.

Processional: "Lead On O King Eternal." (Charter members mentioned above took place before altar).

Ceremony: Dearly, beloved, we are here assembled in the sight of God, and in the presence of this group of friends, to confirm the union of old Brooklyn Heights Methodist Church and the new Grace Methodist Church—such an union having been brought about by our ever-increasing need and the enlarging opportunities of the Kingdom of God in this community.

"In testimony of the fact that you have well considered the privileges and responsibilities of the present and future and that your hearts are united in sincere love and service, you will now join your right hands.

"Do you take each other to love, to honor to serve, and to support, in wholehearted fellowship?"

ship and cooperation throughout the life of Church?

"We do."

"As pastor of the new Grace Methodist Church, also having served as pastor of the old Brooklyn Heights Methodist Church, I do commend this union and call God's choicest blessings on the Church thus made one, in one accord and in one place.

Prayer.

Hymn: "Blest Be the Tie . . ." (All shake hands), while flowers are presented to honor guests.

Benediction.

sermon Outline, "Come Unto Me"

"This is the outline of a theme presented at worship service in First Presbyterian Church, Springfield, Washington, recently," writes the Rev. Clifford C. Saunders. "I send it in the hope that it may be worthy of passing on through *The Expositor*. My thanks for the compliment to me on the worth of the article entitled, 'Without Power' which appears in the Church issue."

"Come Unto Me"

Come to the door of a better life.

Scripture: John 10:1-10.

Hymn: "Jesus Will."

Come for cleansing from sin.

Scripture: Isaiah 1:18-20.

Hymn: "Let Jesus Come Into Your Heart."

Come for refuge.

Scripture: Psalm 91:1-4.

Hymn: Under His Wings.

Come to the Shepherd of all souls for protection and guidance.

Scripture: John 11-16.

Hymn: "He Is Mine."

Come, that you may share in the Kingdom.

Scripture: Matthew 25:31-40.

Hymn: "Must Jesus Bear His Cross Alone?"

Come, that your substance may be blest.

Scripture: Matthew 25:14-30.

Offertory Hymn: "It Pays to Serve Jesus."

Or answer to the invitation.

Scripture: Luke 15, 18-24.

Hymn: "Jesus, I Come."

the Way to Study the Bible

Select any Book of the Bible.

Then choose its choice Chapters and Verses—

Chapters and Verses which *you* prefer.

Then give Topics and Titles to your selections.

An Illustration

Suppose that we choose the Book of Isaiah. (I have made the selections which suit me. You are to make selections which suit you, and give your own Titles.)

The Book of Isaiah

Selections of Chapters and Parts of Chapters:

Topic Making

Chapter 2:1-5.....	War
" 3:10-23.....	Fashion 1500 B.C.
" 5:8-22.....	Drunkenness
" 9:6-7.....	Deity
" 12:1-6.....	Happiness
" 40:28-31.....	Strength for Weakness
" 41:6-7.....	How to solve life's problems
" 52:13-15.....	The Cross
" 53:1-12.....	The Cross
" 55:1-9.....	Invitation of God to man
" 61:1.....	The Kingdom of God

Selection of Verses:

Title Making

Chapter 1:18.....	How to get rid of sinning
" 5:20.....	A bad life
" 6:8.....	Volunteers wanted
" 26:3.....	A great reward
" 28:10.....	How life is built
" 35:8.....	The levels of life
" 43:2.....	Our troubles God's troubles
" 55:6.....	Danger
" 55:7.....	Abundance of pardon
" 61:1.....	Service

—Prepared by Rev. E. H. Carr, Ossining, N. Y.

Service of Dedication of a Book of Remembrance

This timely service is shared with Expositor readers by the Rev. Rufus Ansley, Pastor of First-Pilgrim Congregational Church, Buffalo, N. Y.

Dedication Service

Prelude: "In the Cathedral"—*Pierne*.

Hymn: "O God, Our Help in Ages Past."

The Litany of Dedication:

Minister: Dearly beloved, we are gathered together here in reverence and sincerity to dedicate a Book of Remembrance for relatives, friends, and fellow members who have answered the call of our country in her hour of emergency. Name by name, we shall enter them on this Record. Name by name, we shall keep them in our hearts and in our prayers. In order that we may not be unrighteous to forget the freedom for which our forefathers died.

People: We dedicate this Book.

Minister: As a testimony that neither distance nor death has dominion over our Christian fellowship.

People: We dedicate this Book.

Minister: In recognition of the redeeming power of sacrifice and innocent suffering.

People: We dedicate this Book.

Minister: As a pledge of lasting friendship, affection and gratitude to those of our own who have answered the call of our country,

People: We dedicate this Book.

Minister: As a covenant that we shall, under God, do what we can for the establishment of peace and freedom and good will throughout the earth so that they shall not fight and die in vain,

People: We dedicate this Book.

Minister: In the name of the Father and of the Son and of the Holy Spirit,

People: We dedicate this Book.

The Lighting of the Candles.

Solo: "Recessional"—*DeKovin.*

Prayer: The Pastor.

Closing Hymn: "Bless Our Sons Today"—*Warren S. Archibald.*

(Tune: National Hymn).

"God of our fathers, bless our sons today;
Be thou their guide upon the unknown way;
Shield them and save them by Thy mighty hand

In perils of the sea, the air, and land.

"May Thy blest vision of a better world
Through all their valor and their faith unfurled,

Be as a banner over land and sea
To lead all nations into love for Thee.

"O bring through them that Kingdom of our Lord,

Seen by all saints and by all saints adored;
Until all peoples find in Thee the way
Into the light of the eternal day.

"Then shall Thy reign of righteousness and peace

Begin in majesty and never cease;
Then shall we see the glory of Thy face
In every man, in every land and race.

Benediction.

Postlude: "Lord God of Hosts"—*Blanchard.*

Women May Assume Pulpits

From Westmoreland, New York, comes the AP report that "Women pastors appear likely in the Ontario Methodist District, because of a shortage of men, according to the Rev. Albert

E. Legg of Rome, District Superintendent. He is reported as having informed the conference that some pastors already serve two churches and, with many applying for chaplain's posts, further shortage is in prospect.

War-Time Litany

O Lord, save Thy people,

And bless Thine inheritance.

Give peace in our time, O Lord,

For it is Thou, Lord, only, that makest us to dwell in safety.

Unite us, members of Thy Church throughout the world, in a great fellowship of love.

Make us one in Christ.

Give us power to stand firm in evil days; save us from fear,

Make strong our souls.

Sustain those who serve the common good through peril and pain,

Guard them from harm.

Grant the power of Thy presence to all victims of war—the maimed, the captive, the hungry, the dying, the desolate.

Comfort and succor them.

Grant the gift of Thy Spirit to the persecuted and the oppressed.

Save and deliver them.

Give of Thy strength to those who serve Thee by deeds of mercy and healing,

Make us to share Thy compassion, O Lord.

Give to all rulers a will to deal justly with all men, and wisdom to guide their people into paths of peace,

Send forth Thy light and Thy truth, O Lord, let them lead us. Amen.

—By Edward V. Belles, Pastor First Presbyterian Church, Ithaca, Michigan.

Special Institutes for Ministers

About 1,000 Southern ministers who have sharecroppers in their congregations will attend a series of 15 regional institutes to be held during the spring and summer of 1943, according to Dr. Mark A. Dawber, executive secretary of the Home Missions Council of North America. Arranged under the auspices of the Committee on Sharecropper Work of the Home Missions Council, the institutes will emphasize practical in-service training.

In addition, more than 3,000 ministers in town and country churches in other regions will attend 28 summer schools, institutes, conferences and camps during the same period, Dr. Dawber said. The latter are sponsored by the Committee on Town and Country.

Designed to assist ministers in becoming acquainted with methods of modern town and country church work and in understanding important economic trends in the rural community, these special schools also serve to promote fellowship among rural ministers and increase the contacts of ministers with leaders of farm organizations and agricultural educators.

The schools are conducted mainly by agricultural colleges and theological seminaries and are so located as to be accessible for a majority of the rural clergymen of the nation. The courses are offered without charge for tuition. Many of the home mission boards offer scholarships to their own ministers in town and country.

Events planned for 1943 are listed in a leaflet entitled "In-Service Training for the Minister in Town and Country," available at the office of the Home Missions Council of North America, 297 Fourth Avenue, New York City, 3c a single copy.

Prospective Theological Students' Status in Selective Service

The following item will be of interest to all church leaders, in that steps taken now to safeguard prospective students for the ministry, will avert "minister-rationing" later.

"From the office of the president of the California District of the American Lutheran Church comes a new appeal on the status of pre-theological students in regard to the selective service and draft board regulations. Our pastors are not able to succeed with their local draft boards in retaining these men for the church, because we lack the set-up which could guarantee these men as bona-fide pre-theological students. The following resolution was therefore passed:

"The Southern Conference of the California District, in session assembled February 17, 1943, in Los Angeles, California, petitions the heads of our Theological Seminaries, and their respective Boards of Regents to recognize and declare, at once, any recognized college, junior college, or four-year high school in America as an official part of the seminary training of all of our prospective ministers of the American Lutheran Church, and to furnish our pastors with printed copies of such authorization and recognition."

At about the same time we received from the offices of the American Association of Theological Schools, Council of Church Boards of Education, and National Conference of Church-Related Colleges, a new amended bulletin in

reference to the status of pre-theological and theological students.—*From the Lutheran News Bulletin.*

Church Interest in Planting Time

Thousands of rural and city churches are expected to join in the observance this year of Rural Life Sunday on May 30, according to Dr. Benson Y. Landis, Secretary of the Committee on Town and Country of the Home Missions Council of North America and the Federal Council of Churches.

"The spiritual significance of planting time was stressed in the early Christian Church," Dr. Landis said in commenting on the observance, "and we are asking that the Church of today recover some of this interest."

Formerly known as Rogation Day and observed since the fourth century, the fifth Sunday after Easter has been regarded by an increasing number of city as well as rural churches as a day set apart for emphasizing the meaning of Christianity for rural life and for consideration of the spiritual values that inhere in rural life, Dr. Landis said.

Activities in observance of Rural Life Sunday will include the exchange of city and rural pastors, special worship services and discussion groups.

A special order of service for Rural Life Sunday is available at the office of the Home Missions Council, 297 Fourth Avenue, New York City, at 3c a copy, with special rates on quantities.

Hymn Dramatizations

This volume of 185 pages, cloth bound, containing detailed plans for dramatizing 21 of the famous Hymns of the Christian Churches, will be welcomed throughout the English-speaking world. The outlines were written by Nellie E. Marsh, and William A. Poovey, for presentation in their local churches. You will like and use this book. Ask about it at your local book store, or write Standard Publishing Company.

War-Time Prayer

Our kind and loving heavenly Father, who hath made of one blood all nations to dwell upon the face of the earth, increase our faith in the brotherhood of man. Reveal Thyself to us in this dark hour of man's hatred and brutality, as our Light and our Salvation. Undergird us with faith, to the end that we shall be free

from all worry, fear, and anxiety; for our trust is in Thee.

We remember before Thee in this hour all who have named Thy name in every land. Be Thou their strong Rock and Tower of Defense. Follow the youth of our land with Thy favor, that they may be, not only good soldiers of their country, but also good soldiers of Jesus Christ.

Break Thou the enchantments that make nations drunk with the lust of battle, and keep steadfastly before our eyes the vision of the future, when nation shall not lift up sword against nation, neither learn war any more.

In Christ's name we pray. AMEN.—*Edward V. Belles.*

A Vacation Prayer

"Loving Father, who didst make this earth so fair, open our eyes to see its wonders, and our hearts to feel its beauty! Calm our fretful spirits. Deepen the current of our shallow lives. Renew in us faith and courage, physical strength and spiritual vision, that we may know ourselves to be safely held in Thy strong hands, and may joyfully conform our lives to Thy great purposes. From this life, so near to nature's heart, may we drink in new strength to help us reach the restless hearts of men. Give us Thy secret and the power to share it with our fellows, that we may go back to the world and its duties stronger, simpler, sweeter, and may become more worthy messengers of Christ who saw His Father's goodness in the sparrow's flight, and His Father's love in the beauty which clothes the lilies of the field. We ask it for His dear sake. Amen."

—*Bible Banner.*

The Sermon

One wonders at times if there will not be ere long a return to the pulpit, to the sermon as a means of reaching the people, to the Gospel as spoken by the preacher. We have tried about everything else, and the success has not been remarkable. We have run our churches as soup kitchens, children's nurseries, sewing schools, employment bureaus; we have had our ministers collect money, take subscriptions, canvass for papers and periodicals; we have had cantatas, concerts, illustrated lectures, oil paintings; we have tried evangelists, revivalists, praying bands, and boy preachers. Suppose now we try the sermon—the tear-steeped sermon; the sermon born in prayer and anguish of soul; the sermon sent as a message from God. Every great revival in the Church has been preceded by great preaching. And if we

are to have a revival in these days the sermonette must go, the stereopticon dissolve itself, the cantata die off into profound silence, and the sermon return to the place from which it has been almost banished.

But let our laity, and particularly our church officers, understand that they are responsible for the present state of things. If their preacher is not a great preacher they are to blame. They have made him what he is, insisting on his doing a score of things not called for in the bond he has had no time for big sermons. By regarding the sermon as merely a car in the train, and, which may be shunted off at times, they have lessened the preacher's estimate of his own work. By listening in a critical or, worse, an indifferent mood they have compelled him to be as one that beateth the air. Great hearing in the pew makes great preaching in the pulpit. Just as ten righteous persons would have saved the cities of the plain, so ten earnest, praying people in the congregation will save the sermon from failure. Was not this what the apostle meant when he said, "But the word preached did not profit them, not being mixed with faith in them that heard it?"—*Exchange.*

Transplanted Youth

John 17:3. "That they might know Thee."

"Being chummy with God," was the epigrammatic definition of religion used by Bishop C. W. Flint of Syracuse University, and he outlined to the young people how they were entering upon an entirely new condition of life. He said, "When you come to the University you are as a plant transplanted from the greenhouse to the garden. At home you were protected, sheltered, and advised. Now, planted into the garden, where the winds will blow upon you, and the sun will scorch you, and the rains beat upon you, you are on your own and you must stand alone. You have taken over the reins."

Indicating how each individual must assert himself in the use of his gifts and talents, he said, "You have been transplanted from dependence to independence. You will have to fight your temptations alone. It is your fight; it is your goal; it is your victory to win. You will face moral tests in the classroom, on the field of sport, and in your social life, but you must meet those tests alone."

In counselling the young people to place their trust in God, he said, "That which organizes life is religion, — religion practiced in every phase of your life."

SERMONS

RESTRICTED VICTORY

EDWARD V. BELLES

Text: 2 Kings 13:18. "And he smote thrice and stayed."

WHAT difference could it possibly make in the result of a war between two nations, whether a king smote three or x times with a bunch of arrows? Wasn't Elisha the prophet a bit superstitious? He was an old man rapidly approaching the end of his earthly life — perhaps his imagination was working overtime.

But a little study of the situation convinces me that he knew what he was talking about. There was an age-old enmity between Israel and Syria. During the reign of Jehoahaz the father of Joash, Hazael the king of Syria and later his son Ben-hadad had won notable victories and had reduced Israel to the condition of a vassal state. As Joash comes to the throne there

seems to be no hope of improving conditions, and he looks forward to years of this unhappy situation. But now comes the glorious promise of Elisha the prophet: "Thou shalt smite the Syrians in Aphek, till thou hast consumed them." Then comes the command, "Take the arrows and smite on the ground." Had Joash been thrilled and enthused with this marvellous prophecy as he ought to have been, surely he would have smitten a dozen times, or more, and with all his might. Instead "he smote thrice and stayed." In other words, Joash, by tapping three times and stopping, indicated clearly that he had not the holy zeal necessary for a complete and lasting victory. And subsequent events proved that this was true.

Chaca, Michigan.

Great Zeal and Enthusiasm are Needed in Fighting a War and Winning a Victory.

Our government is making desperate efforts to enthuse the American people in the struggle in which we are engaged. It is emphasizing the tremendous stake at issue — the loss of our freedom, the destruction of democracy, the shattering of our Christian civilization. It is emphasizing the tremendous strength of our foe and our own unpreparedness. It is emphasizing the need of a

tremendous army of trained men. It is emphasizing the need of gigantic supplies of ships and planes and tanks and guns. It is emphasizing the need of cooperation on the part of the civilian population in war work and in civilian defense measures. We are being called on for service and sacrifice—to pay larger taxes, to buy bonds and stamps, to ration food, cloth-

ing, tires and gas, to gather up scrap of various kinds, and do everything in our power to aid the war effort.

At the same time Americans in general are being accused of rank indifference in regard to the war effort. In addresses being made by national leaders to assemblies and over the radio, in government-inspired articles in papers and magazines, in books and pamphlets being published, it is asserted that vast numbers of Americans are trying to carry on "business as usual" for themselves or are cooperating only in a half-hearted manner in the tremendous job of achieving victory for the United Nations. In other words it is said that we, the American people, with a bundle of arrows in our hand (the vast material and personal resources that

An Expositor Sermon

"One day last fall I was looking over some Expositors and chanced on your little paragraph on 'Co-operation' appearing in the September issue. I looked up the scripture cited and it was the very theme for the sermon I wanted to preach the following Sunday, and proceeded to use it. As I do not write out my sermon in full, it has waited all this time to get into readable form. I enclose it herewith."

we possess) are smiting only thrice and staying — or not smiting at all — when we should smite with all our might and as many times as we have power to smite.

Now, I am not here attempting to say whether our government is right in its appraisal of the people's attitude; nor is it my purpose to try at this time to stir people up to a greater zeal. I would only say this: If the government is right, then the situation is critical; for surely defeat must threaten us, or, at best, only a half-victory, unless the whole American people is roused to go forward with enthusiasm to strike with all the power available for home and God and country.

Use this incident in the life of Elisha, together with the present situation which confronts America, to emphasize another great universal truth:

Great Zeal and Enthusiasm are Needed in Winning a Victory That is for Time and Eternity.

Tragic as the international situation is today and tragic as the results would be if America should fail to enter the struggle with full power and full enthusiasm, this sinks into comparative insignificance compared with the tragic situation which exists in the whole world today because of the indifference of human kind with reference to the spiritual realities of life, the spiritual needs of men, and the struggle for overcoming the powers of darkness and establishing the Kingdom of God on earth.

The Church of Jesus Christ has in her hand the destiny of men and of nations for time and for eternity. Prophets have foretold her glorious victories, have placed in her hands bundles of arrows in the form of boundless resources, and have said unto her: "Smite!" But the Church, with all her marvellous resources, has smitten thrice and stayed — or has failed to smite at all in critical situations — and hence her victories have been meagre and often turned into defeat, and the great final victory is still future.

Everybody concedes that if the teachings of Christ were obeyed by all there would be peace and prosperity in the world today.

Everybody concedes that if the teachings of Christ were obeyed in America there would be no graft and greed and rottenness in politics, no war between capital and labor, no economic, social, or racial problems.

Everybody concedes that the Church is a good institution and should be represented in every community.

But what is "everybody" doing about it?

Multitudes refuse to obey the teachings of Christ and utterly ignore the Church.

But — more tragic still — the Church itself is failing to make herself heard and felt because of the indifferent attitude on the part of multitudes of her members. With bundles of arrows in their hands which spell Victory, they are smiting thrice and staying or failing to smite at all.

As of December 7, 1941, the day of Pearl Harbor, there were ten thousand commercial and industrial organizations in the United States engaged in propaganda; five hundred national organizations with headquarters in Washington, D.C., seeking to influence public opinion. To what extent these organizations have multiplied since I do not know. These agencies have unlimited financial backing or are using the national government as a sounding board.

With all this multitude of voices, the Church must compete in trying to get across her message to the world, with meagre financial support and withal a small and waning prestige. The minister speaks; but his voice reaches only a small portion of the people. It is probably true that during any ordinary Sunday less than twenty per cent of the total population of America is gathered in churches. Yet even this small percentage might move the world if it were actuated by a divine dynamic and thrilled with an enthusiastic realization of its heaven-given mission and the boundless opportunities that open before it. Albert Einstein is reported as saying: "If 2% of the real vital people of any generation would bend their efforts in any one direction for the accomplishment of a given purpose, it could be brought to pass. There is the "rub" — the *bending of our efforts* for the accomplishment of a purpose. That means determination, hard work, zeal, enthusiasm. When these are manifest in the Church the purpose will be accomplished.

What Can We Do? . . . Plenty!

Never was there a more tremendous challenge to the Church for action than there is right now. With the heart-rending need of humanity everywhere, with hands stretched out to the Church and the Church's God, with political and economic leaders calling on us for spiritual advance, with men in uniform throughout the world turning to the Bible and prayer, — it is up to the Church to act swiftly and resolutely if she is to fulfill her mission — indeed, if she is to save her own soul.

First, then, this advance must begin with this comparatively small group which constitutes the

so-called active membership of the Church. For these it means that increased determination, hard work and zeal of which we have been thinking, beginning with a regular attendance in the services of the Church for the strengthening of faith and the renewal of full consecration.

Second, there must be the very definite bringing of our own children under the influence and teaching of the Church. It is no less than amazing to see how many Christian parents seem utterly indifferent as to whether their children are in Sunday school and Church Youth groups or whether they are at the movies or indulging in their own pleasures elsewhere. This attitude must absolutely be changed.

Third, there must be a revamping of our church educational system, with trained and consecrated leadership in Sunday school and youth groups to make this work effective. This means laying aside many pleasures and pastimes in the part of adults that this all-important work may be accomplished.

Fourth, there must be the outreach into the community to seek children not now under any Christian influence.

Fifth, there must be a definite campaign to bring back into the fellowship and work of the Church those members that are now indifferent.

Sixth, there can then be undertaken a definite and large scale attempt to reach the unchurched adult population.

Seventh, there must be a world vision that will move us to give largely of our material possessions, not only to carry on this increased program at home, but to obey at last our Lord's command: "Go ye into all the world and preach the gospel to every creature."

This is no small program, it is no small task. It means self denial, service, and sacrifice. It means smiting mightily and continuously with our bundle of arrows. But it also means victory! Victory for you as an individual if you accept the challenge, though all else should fail. But victory for the cause of Christ, if the whole Church would rise up and move forward "like a mighty army" for the conquest of the world.

"The man without a country" is no worse than a man without a Church.

Wealth is a tool rather than a treasure.

THE ROAD AHEAD

CHARLES HADDON NABERS

There is a road ahead! *Such is the plain message of God to men through His Word. Even though we have not passed this way heretofore, there is a road. It is the highway of the Lord, and it stretches out before us. Joshua 3:4.*

"There is a road ahead!" So came the encouraging answer to the Israelites as they stood on the banks of the Red Sea. Before them was a sea whose depths and width and swiftness they did not know, and whose unknown waters awed them. Behind them were the soldiers of Egypt whose ferocity and strength and efficiency they did know, and whose known power appalled them. They cried aloud to Moses; and Moses in turn took their cry to God. Swift and certain and cheering came the answer, "Ye have not passed this way heretofore, but there is a road ahead! Speak unto the children of Israel, that they go forward." And when the command, "Forward

march," was given and obeyed, the waters divided to let the Hebrews pass through in safety.

"There's a road ahead!" So declared Isaiah, prophet in purple, interpreter of social revolution and international change. Isaiah lived in an age of impending catastrophe, of tragedies and sorrows and sufferings that came with the rapid-fire frequency of bullets from a modern machine gun. The leader he loved and trusted became ill, lost his hold on the nation and died, and the strong scepter that Uzziah held so well was tossed from one weakling to another, each worse and weaker than the last. Fires of invading camps blazed within Judah's borders, and the shouts of mighty armies speaking strange tongues could be heard in every direction.

It was a time for weak men to despair, and for sickly souls to die; but Isaiah shouted: Ye have not passed this way heretofore, but there is a road ahead! "An highway shall be there,

Greenville, South Carolina.

May, 1943

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and a way, and it shall be called, The Way of Holiness; the unclean shall not pass over it; but it shall be for those, the wayfaring men, though fools shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." As was the vision, so the reality. The clouds were blown away by the strong winds of God; captivity intervened but ended, and the people came back again to build a temple within whose courts the Lord of Glory should teach and heal.

"There's a road ahead!" So wrote Paul affectionately to the Christian fellowship in Philippi from a prison cell in Rome where he lay chained to a soldier of the legion, awaiting the out-come of a trial which might easily send him to the executioner's block. Greatest of all travellers for the Christ is kept from his journeying; mightiest of all voices for Jesus is muffled within jail walls. How the work needs him! How he longs to break open new nations for the Gospel of salvation through faith in the Master! How weak and floundering communities cry for his steadying presence; and how the Christians worry about his approaching trial!

What can you say to cheer a man in such a fix? So mused the believers who went to visit Paul. They need not have concerned themselves; he needed no cheering; he cheered those who came, and those to whom he wrote. Ye have not passed this way heretofore; but *there's a road ahead!* "Forgetting the things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." The road for Paul wound around from the sorrows and disappointing experiences of earth to the sun-gleaming heights of heaven, and at the end of his days of writing and waiting he said: "I have fought a good fight, I have finished my course. I have kept the faith."

"There's a road ahead!" So taught the Master Himself to the multitude at the foot of the mountain. "Enter ye in at the straight gate . . . because straight is the gate, and narrow is the way that leadeth unto life" And the great purpose of the incarnation, the meaning of the mystery of God becoming man, and taking unto Himself for a period of time the body of man, is to reveal through His own personality the

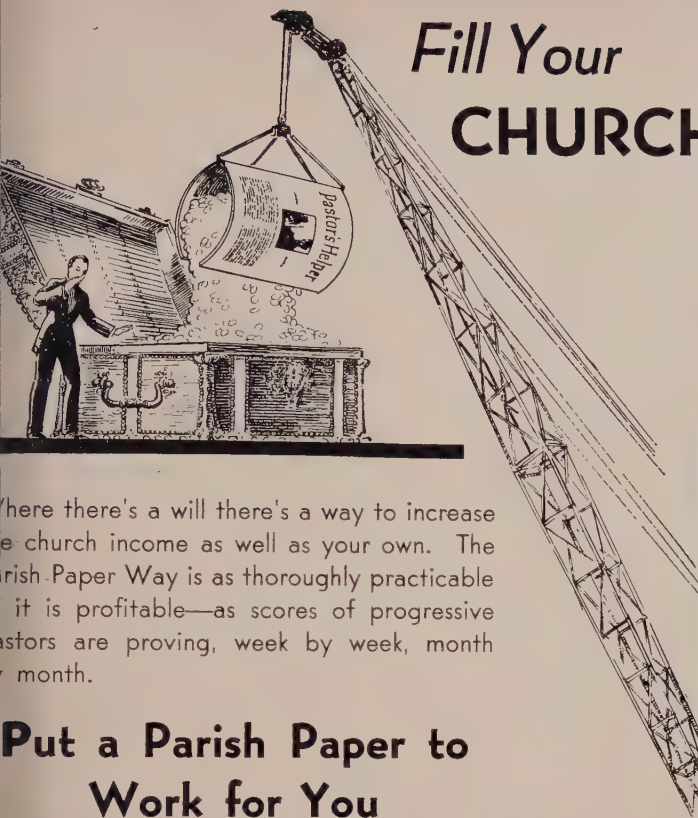
reality and the route of the road which lie ahead, no matter how dingy the day, or how murky the night, no matter how loudly the forces of reaction may cry, or how confidently the agencies of evil may march. No matter that we have not passed this way heretofore, *there's a road ahead*, a divine road for the children of God, a road which leads to consecration and service here and now, and to glory and joy in all the future years.

There's a road ahead! God's road, but one can miss it, and missing the road, miss the place to which that road pointed by the Lord of Hosts leads. The ancient British chronicle states that in the days of Chaucer, England had only *three* well-marked roads; one for soldiers to travel to the forts on the coast, *a military road*; one for merchants to travel to London, *a trade road*; and one for pilgrims to travel to Canterbury, *a religious road*. One represented might, one represented money, and one represented morality. These three roads still stretch across England, and across every other nation, and each has its travellers thereon.

There's a road ahead! But how can we know the road of God? Some roads are not marked plainly. England took down all road signs near the coast in July, 1940, after the defeat of France. In January, 1941, the President of Eire ordered all road signs removed in his land. Sometimes it is hard to know what road to take; the signs mislead, or there are no signs to guide; how can we know the road of God for the year ahead?

The road ahead is the way of holiness. So reads the highway sign which Isaiah nailed along its route: "A highway shall be there, and it shall be called, the Way of Holiness." God's people are not yet holy, but they are on the road towards holiness. The church invites into its fellowship those who have heard the challenge of Christ to die unto sin and live unto holiness. For men and nations the road ahead is a road where those who walk seek to be cleansed from evil, and made more like the Master, in whom is neither defect nor shadow of defect.

The road ahead is the road of safety. It is the only road of safety. "No lion or ravenous beast shall be there." On the road of God I am persuaded that neither death, nor life, nor angels, nor principalities nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the highway of the Lord to separate us from the love and presence of the Christ who said unto



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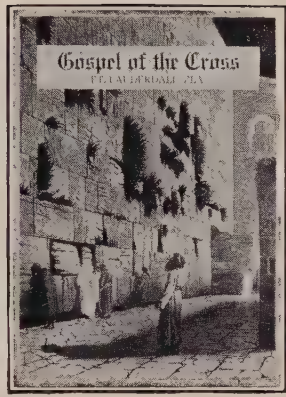
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His children, "And lo, I am with you always, even unto the end of the ages." Upon that road He walks with me, and He talks with me, and He tells me I am His own, and he that dwelleth thus in the secret place of the Most High, on God's road, with God, doing God's work, shall abide safely under the shadow of the Almighty. There is for the children of God a safe retreat beneath the mercy seat. The Scotchman's prayer exposes a situation that is ours as well as his: "O Lord, I have had trouble, but it is only fair to say that it was only when I left your plainly marked road of safety that I found myself in the thorns and briers."

The road ahead is the road of Salvation and Joy. Those who walk with the Lord are saved. They are the redeemed, the ransomed of the Lord. Salvation is much more than deliverance from hell, than rescue from punishment in a future world. Salvation is more pertinent for what it saves men unto, than for the things it saves men from, its positives are much wider, deeper, and higher than its negatives. Salvation brings peace. Peace kindles joy. Joy is

the preface to happiness. The happy man sings for sheer gladness of soul.

*"I know not what the future bath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.
And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break,
But strengthen and sustain.*

*"And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.
I know not where His islands lift
Their fronded palms in air:
I only know I cannot drift
Beyond His love and care."*

Ye have not passed this way heretofore; but there's a road ahead; and "Lo, I am with you even unto the end of the years!"

Truth needs investigation, not defense.

THE ARMAMENT OF INWARD POWER

CHARLES ROSS HODGES, D.D.

"Finally, brethren, be strong in the Lord, and in the power of His might"—Ephesians 6:10.

AMERICA today has reason to be grateful for the spirit of determination expressed in the familiar lines of Joaquin Miller's "Columbus" — "On, sail on, sail on, and on." Those words represent, as Miller says, our nation's "grandest lesson," so far as the overcoming of material difficulties is concerned. That stoical determination has served well our pioneer ancestors in the task of defeating the obstacles of a wilderness country.

Yet, if we reflect, we must admit that, in dealing with ourselves—with our personal and social problems—grim, stoic determination is not enough. Today, the people of our country are crying out for that which will foster their "morale" in a time of terrible emergency. That word "morale" is intriguing. Basically, of course, it is the same word as "moral." What we seek, what we need in this hour is moral stamina. Even some who have in the past

Norwich, Conn.

looked upon morality as a set of outworn customs, or as a code of irrelevant rules forced upon the individual by society, are now beginning to realize that morality, in the form of "morale", is an outward mark of the inner capacity, or lack of capacity, of the human being to meet crisis.

In dealing with the inner conflicts of the human spirit, it becomes apparent that Miller's "On, sail on" has little to offer in the way of help. For, as Paul said, we wrestle not against flesh and blood, but against principalities and powers, the world rulers of this darkness; or, as Moffatt renders that verse, "the angelic Rulers, the angelic Authorities, the potentates of the dark present, the spirit-forces of evil in the heavenly sphere." This is our great difficulty; grim determination is of no effect against the "spirit forces of evil"—for the sphere in which those forces act is not in the outer world where we can come to grips with them, but within ourselves.

Into this inner battlefield, Paul ushers us with the urgency of this counsel; "Finally, brethren

strong in the Lord, and in the power of His light." There is a redundancy in this verse—though Paul were piling up the sense of power. "Strong," "power," "might" — and each of these words represents a different word in the original Greek. The Apostle is here displaying for our encouragement three different, yet closely related, forms of power which Christianity makes available to us.

I

The first of these Greek words is "*dunamis*"; this word has descendents in English which make its meaning rather clear.

We all know something about the nature of dynamite. It is not a substance commonly kept in the kitchen, or given to small children to play with; yet in its place it is useful. If we are building a railroad, and stand face to face with a mountain range too high for passage, we use dynamite to help us remove the obstruction.

This is a fair representation of the word here used by Paul; Christianity has that kind of power. More than once in its history, the Christian faith has blown to bits the obstacles which hindered its expansion. A missionary was warned by a reactionary English gentleman that he was doing a dangerous thing in giving the New Testament to the people of Asia; from the man's own point of view, he spoke the truth. The equality of human worth which is heralded by the New Testament contains dynamite for the downfall of the tyrant and oppressor in every age. Paul himself, carried the dynamite of Christianity into Ephesus, against the violent resistance of the silversmiths who were making a profit from the worship of the goddess Diana. Again, in the case of human slavery, although the fuse burned long and slowly, it was the force of Christianity which at the end exploded that ancient wrong.

There is, however, another word which comes from this same Greek original — "dynamic." Dynamic is the name for this same explosive force when brought to bear constructively—when met with co-operation rather than opposition. In such case it results, not in explosion, but in expansion. The dynamic of Christianity entered into Jane Addams, and she left her prosperity and leisure to live and serve among the poor of Chicago. The same dynamic entered into Albert Schweitzer, so that he left behind a brilliant career among the elite of Europe, and took his skill as surgeon, as musician, and as scholar down into West Africa.

If we set ourselves to oppose the onward-moving power of Christianity, we may look for an explosion. If, on the other hand, we yield ourselves to its sway, we may look for an ex-

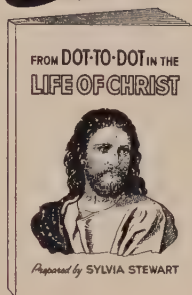
pansion, a growth of all our faculties and all our influence. Dynamite or dynamic? It is yours and mine to choose.

II

The second Greek word for power is *kratia*; this word, too, has a family in English. Best known of its children is "demo-cra-cy"—the power of the people. Obviously, this power is something different from the explosive force found in dynamite. This is the ruling or governing power; the power that steers or controls. Christianity has this power too. It is one of the great paradoxes of Christian history that the

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faith which has such dynamic power is at the same time the faith which keeps things under control. Christianity is both radical and conservative. It is the light of the world which leads onward to the new—and at the same time it is the salt of the earth which preserves the best of the old. On the one hand, tyrants fear Christianity's power; on the other hand, in the decaying years of that Roman world, men said, "It is the Christians who hold the world together."

This is pre-eminently the task of the church in the present hour—and even more in the post-war world. It seems a terribly demanding task—and it is. It demands of every Christian person no less than his best. Yet, while demanding, it is not a complicated task. In its essence, it is a very simple one. Jesus began it in a simple way, by calling together twelve ordinary men, and living with them, walking with them, eating with them—at all times sharing with them His viewpoint about God. "Consider the lilies," He said—sharing with them His faith in a Father God who cares for all His children. When men once come to believe—really believe—in such a God, then brotherhood follows as the night the day.

This is the essence of Christian missions. Dr. Albert Stauffacher has given us a definition of missions. "Missions," he says, "is the compassion" (*not* the "pity"—a pity is a condescending thing) "the compassion of Christ in the church, reaching out across the barriers of class, nation and race, into areas of tension, frustration, and spiritual impoverishment, there to re-create and redeem the struggles and the aspirations of men and the great currents of life with the gospel of Jesus Christ." As such, it is like the activity of Jesus in Galilee—not just a machinery and a method, but the supreme act of fellowship with God in Christ. This is Christianity "holding the world together"—as inevitably it must if our world is to be saved in the years ahead.

III

The third form of power is that most characteristic of Paul the dauntless—*ischus*, straight, one-directional driving power. It was from Ephesus, you will remember, where already his life had been endangered, that Paul wrote to the Corinthians. He told them that he could not leave to come to them—why? "Because a great door and effectual is opened to me, and there are many adversaries." For most of us, the existence of "many adversaries" is an excuse to leave; but for Paul, the same reason warranted staying until the job was done.

How many of us can lay claim to having such a compelling single-hearted loyalty? Are we

not more likely to be as aimless as the lady who asked Doctor Sockman's advice as to which church to join. She had been the rounds, she said, of the churches in her community. The Episcopal was too formal in its worship, the Presbyterian too cold, the Methodist not cultured enough, the Baptist too narrow-minded, the Congregational unfriendly, and so on. "Madam," replied Doctor Sockman, "I have consulted my druggist, and he assures me that it makes no difference whatsoever what label you put on an empty bottle."

The weakness of the church today is its great collection of "empty bottles." Doctor Laubach in a recent writing asks why Hitler's obvious lie is so strong and effective in a world where our Christian truth has by comparison seemed so weak. He finds the answer in this one thing—a compelling, single-hearted loyalty. Hitler is hot for his lie, while we are only lukewarm for our truth. The remedy, says Doctor Laubach, is simply this: Get back to Jesus. Live with Him, and by contagion get something of His single-hearted loyalty. To this we might add, Get back to Paul, who knew not what it meant to be hindered by "persecution, famine, nakedness, peril, or sword."

Do we believe, as every member of a Christian church ought to believe, that the kingdom of God is the world's one hope today? If why are we not sweeping the world with that passion? If you and I believe that, why are we not making this our prayer:

"O God, rouse my being from satisfied sleep—

Rake, I pray thee, my spirit with needles of fire;

Burn from my heart all my calm self-content,

That my life may take light at its great funeral pyre?"

"Put on the whole armor of God"—that armor which is not a cold static thing of steel but a warm, living spiritual defense made up of power in action. Paul's three forms of power merge at the last; dynamic power, under the control of intelligent guiding power, becomes one-directional power; the compelling power of a single-hearted loyalty. All together fuse in that whole armor which enables Christians to face the task of "holding the world together" of standing firm against the assaults of the foe who attacks within. It is because mankind neglecting the armor of spiritual power, has trusted instead in "reeking tube and iron shard," that civilization today is threatened by pagan fanaticism which seems on the surface more powerful than Christianity.

JUNIOR PULPIT

J. J. SESSLER, Ph.D.

Direction-Finder

SUBJECTS: A Compass and a Bible.

STORY: This interesting object is called a compass. We find one on every ship. Many travelers carry one. They are very useful. It directs the sailor and the traveler to their destinations. Without it they would be lost. If there is no path through the ocean or the woods, the sailor and traveler have no guide to lead the way.

Looking through the glass we see a needle evenly balanced on a pivot, and on the face are marked the directions, north, south, east and west. The needle always points in one direction, north. The North Pole attracts it, and no matter where you may be the needle of the compass always points to the north. So the traveler never gets lost in directions. The compass is always a safe guide on land or on the ocean.

As the compass points to the North Pole so the Bible always points to God. With the Bible as our guide we shall always know what is right. A pilot on a ship with the needle of the compass pointing to the north is never lost. So a man with the Bible pointing toward God is never lost but is always going in the right direction.

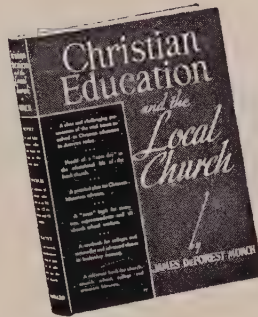
Let us look into the Bible to see how it points the right way just as the compass needle always points in the right direction. In Exodus, chapter twenty, we find the Ten Commandments. These are laws that guide us in our daily life. All the laws of our country are based on them. These Ten Commandments are the foundation, also, of the code of laws in every country. God not only gave these to the Israelites thousands of years ago but also meant them for us and for everyone on earth. The Ten Commandments point out the right way to life.

In the sixth chapter and the eighth verse of Matthew, we read, "What doth the Lord require of thee, but to do justly, to love mercy and to walk humbly with thy God?" Here God points three things we should do, always do right, be kind and not be proud. If we do this we are going in the right direction.

In the Beatitudes, Jesus tells us that we will be "blessed" if we do this and that, and if we are the kind of people He wants us to be. Being blessed means to be very happy. We all want to be happy. Read the Beatitudes and see for yourself how Jesus points the way to happiness.

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The Bible always points in the right direction just as the compass.

In Matthew twenty-two, verses thirty-seven to forty, we read, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Jesus asks us first to love God and then our neighbor. If we do this we certainly cannot go wrong. The

Bible never steers us wrong. It always shows us the right way in which to go.

Remember, (hold up compass) the needle of the compass always points in one direction. If we follow it we will arrive at our destination. The Bible, (hold up Bible) also points in one direction toward God; if we follow it, it will guide us safely through life.

Light And Power

(An Out-of-Door Meeting)

OBJECT: A camp fire.

STORY: The sun has set, day is dying in the west and the stars are beginning to peep forth one by one. A deep silence covers the earth. Darkness has come. Can we dispel this darkness? This campfire gives us light.

How did we start this fire? First of all, we took some small twigs, then some larger branches and finally several big logs. But the fire itself was started with a small match.

I see two things in this fire. They are power and light. Let us first talk about power in the fire. In it there is a power for good and one for bad. Did you know that man has been called "the fire-using animal?" He uses fire to clear the ground for farming and he burns up weeds and refuse. Fire heats our homes, it keeps us warm and cooks our food. It is a good power.

But, through man's carelessness it causes much destruction. A carelessly tossed match starts a big fire. One man-caused fire swept over 90,000 acres of Glacier National Park and left a "grave-yard" of blackened stumps. Man, "the fire-using animal" has used fire for good and evil.

What starts this fire? A match, a spark, and then it begins to burn; more fuel is added and the fire burns more powerfully. Little by little it grows bigger and bigger. Every fire has a small beginning. So it is in our lives. A child finds a penny on the floor in his home. He thinks, "I'll keep it, it is such a small coin, no one will miss it." A year later he is not only keeping the pennies but taking dimes from his mother's purse. As he grows older the sums grow larger and one day when he is a grown man he robs a bank of thousands of dollars. A penny was only a small thing, a spark, but through it the child started to steal and at last the small things became so great that it overwhelmed him and landed him in prison. A little wrong has become a great evil.

However, a spark can also grow to be a great power for good. At the beginning of the nineteenth century there lived in England a

young girl named Florence Nightingale. In those days there were very few nurses and those were ignorant. Florence decided to become a nurse for she loved to care for sick people. In 1854 war broke out between England and Russia, called the Crimean War. After the battle wounded men were brought in from the front and left to suffer and to die for there was no one, no trained nurse to care for them properly. When Florence Nightingale heard this she gathered together a group of thirty-eight women to go to Crimea to care for the wounded. She stayed there until the war was over and then returned to her home in England. Her influence led to the organization of the Red Cross. Only a small spark, one young woman who loved nursing, but it kindled a big fire for out of it grew the Red Cross which is now a world-wide organization, a great power for good.

The fire is not only a power, it is also a light. Our bonfire tonight throws a big circle of light around us. Suppose someone were lost in these dark woods tonight. That person would look around in all directions and in the distance he would discover a faint gleam from this fire. Seeing his face toward that gleam of light, he would walk directly toward it and finally arrive here at the bonfire. Only a faint gleam but it has led him to safety. As the fire is the light so Jesus Christ is our Light in this world. He said: "I am the light of the world." His light is shining today and if we would be safe we must follow it. With Him we are never lost. He guides us safely in this world and into the next.

Consider The Lilies

(Children's Day)

OBJECT: A lily or any other flower.

STORY: Today is Children's Day. Since we are surrounded by so many beautiful flowers we have chosen as my text the words of Jesus: "Consider the lilies of the field." Jesus, the greatest preacher that ever lived, was preaching His first sermon. He was on a hillside with thousands of people about Him when He looked down into the valley where the beautiful lilies were blooming, and calling their attention to them, He said, "Consider the lilies of the field." What a scene that must have been! What a simple text yet how wonderful! God made those lilies. He painted their colors with sunlight, watered them with dew and showers, and dressed them in colors grander than "Solomon in all his glory" wore.

In my hands I hold a lily. As we look at this beautiful flower, we are filled with wonder. Wonder at its breath-taking beauty. Some of

never seem to notice the beautiful. "Give us something useful," we say, "and never mind about its being beautiful." But God wants us to love beauty. There is scarcely anything which gives us more wonderful thoughts of God than to look at this flower. See the pains God has taken to make it beautiful.

When Jesus said, "Consider the lilies of the field," He surely meant that we should live beautiful lives. God's plan for us is something altogether lovely. If we are worried and disappointed we may be sure that we are not living the beautiful life which God meant us to live. He has meant us to grow a certain way, beautifully, and we have been trying something else. We must go right to Him and ask Him to make us lovely too.

This lily is not only beautiful, it is also fragrant. It is pouring forth its perfume, spending itself to do others good. And so it tells us what God is. He is not a statue whose beauty we admire. He is alive and good. Jesus said that God shows His goodness in love for us and therefore He is our Father.

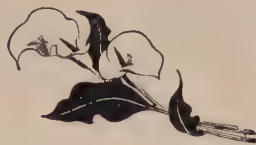
Napoleon, Emperor of France, put a man by the name of Charney into prison. Charney's prison opened into a small iron-fence surrounded yard. He did not believe in God and wrote on the prison wall these words, "All things come by chance."

One day while walking back and forth in the prison yard, he spied a tiny green plant pushing through the ground. When the plant started to grow a bud and the bud started to open he was happy. The flower was white and fringed with a fine silvery fringe. Charney watered it with the water brought to him by the jailer for his own thirst. Charney knew that he was wrong when he wrote upon the wall, "All things come by chance." So he erased those words and substituted, "He who made all things is God."

The wife of the jailer had been watching Charney care for the flower. She told the story of his love for the plant to a friend of hers and finally it came to the ears of the Empress Josephine. The Empress said, "The man who so loves and tends a flower cannot be a bad man," and she persuaded the Emperor to free him. So Charney was set at liberty and carried his flower home with him. It had taught him to believe in God and had freed him from prison.

Look at this flower, see its beauty and drink its fragrance. It, too, convinces us that there must be One guiding hand, one God over us who has made us and the entire universe.

"Fear is the father of failure."



... *Listen to voices in the upper air,
Nor lose thy faith in mysteries.*

— LONGFELLOW

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ILLUSTRATIONS

WM. J. HART, D.D.

Prize-winning Tribute to Mother

Ex. 20:12. "*Honor thy . . . mother.*"

Six hundred young people participated in a nation-wide contest for prizes awarded by the Mother's Day Committee on the Golden Rule Foundation. A first prize of fifty dollars was offered.

The winner of the first prize, Esther Elwofsky, was the youngest of a family consisting of seven boys and one girl. Fourteen years old, Esther was an honor student in a high school in Brooklyn, and one can easily imagine how proud her mother must have been of her daughter and the beautiful tribute to motherhood in four paragraphs. The various tributes were in poetry, prose and song; but the one which won was in prose, and ran as follows:

"MOTHER'S DAY"

"One day in the year is set aside for mothers—how strange a custom! Like setting one day aside to grasp the beauty of the sun, the moon, the stars—all the lovely, natural things that bring warmth, light, comfort.

"Many times I have longed to set my thoughts down upon paper. Not in the flowery language of greeting cards, but in the simple language of love. I write the words, 'Dear Mother'—lovely tender words—and grow silent beneath the weight of thoughts and memories that, lying buried like precious jewels beneath the dust of years, arise clear and glowing in my mind.

"Impossible to describe the homely beauty of these thoughts: warm kitchen filled with the scent of bread, sunlight dappling a clean white cloth, touching the rosy apples in their copper bowl; tender memories of loving acts and dreary tasks done smilingly while the sun shone and the years marched swiftly past, and youth, perhaps secretly mourned, passed with it.

"How describe the broad, deep-bosomed earth, symbol of maternity—awakening in the spring of the year, lying fruitful beneath the summer sun, resting from its labors in the autumn and dreaming peacefully wrapped in snowly mantle? Dwelling upon these thoughts we hear borne strong on the wind the galloping hooves of Time astride the ceaseless cycles of the years, drawing nearer and nearer. Then

caught by a vague fear, we say or we think we write, 'Dear Mother'."

Poetic and charming is this tribute from a girl of fourteen.

Had Her Mother and Missed Nothing

Prov. 4:3. "*A little one, loved by my mother*."
—(Moffatt).

Good Earth by Pearl S. Buck was translated into French, German, Dutch, Norwegian, Swedish, Chinese and Braille. It went through more than twenty editions, and achieved the distinction of being awarded a Pulitzer prize. Born in China, the author was the daughter of missionaries, both of whom were from Virginia. Mrs. Buck was educated in Randolph Macon College, Virginia, returned to China and married a missionary from the United States. She pays this glowing tribute to her mother:

"As soon as I was old enough, my mother took my education in hand. She taught me not only the things one would ordinarily learn at school, but she also opened up for me the beauties of art and music and, what was more important, she made me conscious of the beauty of words in themselves." To this the writer also added: "Other children had communion and school and church and all that makes for a varied environment. I had my mother and missed nothing."

Mother's Feet on the Rock

Psa. 40:2. "*And set my feet upon a rock.*"

Joy and pride characterized General William Booth when he spoke of his mother. In 1891 he referred to her in these worthy words, which are quoted in the biography written by Commissioner G. S. Railton:

"I had a good mother. So good she has ever appeared to me that I have often said that a life I knew of her life seemed a striking contradiction of the doctrine of human depravity. In my youth I fully accepted that doctrine, and do not deny it now; but my patient, self-sacrificing mother always appeared to be an exception to the rule.

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I loved my mother. From infancy to manhood I lived in her. Home was not home to me without her. I do not remember any single act of wilful disobedience to her wishes. When my father died I was so passionately attached to my mother that I can recollect that, deeply as I felt this loss, my grief was all but hidden by the thought that it was not my mother that was taken from me.

She was certainly one of the most unselfish women it has been my lot to come into contact with. 'Never mind me' was descriptive of her whole life at every time, in every place, and under every circumstance. To make others happy was the end of all her thoughts and she with regard not only to her children but to her domestics, and indeed to all who came under her influence. To remove misery was her delight. No beggar ever went empty-handed from her door. . . . The children of fortune were sure of her pity, and the children of misconduct she pitied almost the more, for, for one reason, they were the cause of sorrow to those who had reason to mourn on their account.

For many years before she died, love, joy, and peace reigned in her heart, beamed from

her countenance, and spoke in her words. Her faith was immovably fixed on him who is able to save to the uttermost. It was a common expression of confidence with her that 'Jesus would go with her all the way through the journey of life—even to the end. He would not leave her. Her feet were on the Rock.'

From such a mother came the great religious leader.

Bought the Old Plantation for His Mother

Jer. 32:7. "Buy thee my field."

Not long ago a Negro who had prospered by his close attention to trade bought the plantation where his family through several generations had worked for their master with unswerving fidelity. He went there to live; and with him took his old mother who was born on that same plantation. Now he established her there in comfort such as she had only looked upon in her youth but could never share. Here was her son, respected by all those of both races with whom he had had dealings. Here was she, broken with years and toil, but mistress

in the very home where she had served as a slave. She could only weep tears of gratitude at the changes which time and Providence has wrought for her and her people.—*Dr. Robert R. Molton in The Christian Century.*

Lived in the Atmosphere of Faith

Eph. 4:13. "The unity of the faith."

The picture that Edmund Gosse, in *Father and Son*, gave of his childhood was coloured by prejudice, because he himself had travelled so far from that Plymouth Brother home of his. Yet all the more impressive is the witness he bears to the real happiness of his parents, the lightness of their touch upon life, their gay enjoyment. They found matter for mirth in the simple affairs of daily life, and even in the externals of their own religious observance. There was a sort of guileless, innocent gaiety about them. When bitter tragedy came, their son testifies how they met it with serene tranquillity. But it is to their joy he first bears witness, their gaiety. And he himself reveals its secret. "My father and mother lived so completely in the atmosphere of faith, and were so utterly convinced of their intercourse with God, that they could afford to take the passing hour very lightly."—*F. B. James in The Methodist Recorder, London.*

Wanted His Children to Be Christians

Prov. 22:6. "Train up a child in the way he should go."

Papini, who wrote a life of Christ that was widely popular some years ago, was in his earlier days an atheist. When he was asked what made him swing over to the Christian faith, he said it was the love of his children. He began to see that an atheist's home is a blighted place for young people to grow up in. He felt the need to pray for them and seek the help of a Power greater than his own. He wanted to introduce them to Jesus Christ. That set him reading the Gospels. His heart was opened, so that he gave attention to the message of Christ.—*From Dr. James Reid in The British Weekly.*

Mother Trained Him to Read the Bible

Prov. 22:6. "Train up a child in the way he should go."

I have just come across, in my notes, an account of Ruskin's early education and his own

short statement as to what he thought most valuable in it.

His mother was a beautiful but stern woman, a Calvinist, rigid and dignified. His father was a Scot as was his wife, a man of wealth, brain and culture. John was trained most rigorously. He was allowed no toys and whippings when necessary. But for toys was substituted from babyhood, music, drawing and a training of his powers of observation of the beauties about him. Owing to ill health and the fact that the family traveled a great deal, his schooling was irregular. His scholarship, which finally put him through Oxford, was acquired at home and by travel.

Writing of his father and mother, to whom he remained passionately devoted all his life, Ruskin says:

"I was trained by my mother in my childhood in reading the Bible. I read through every chapter of every book, year by year. For this I attribute my early command of language and pure sense of style. My father read to me Shakespeare, Scott, Don Quixote, Pope, Byron and most of the great English classics, and my attention was especially called to the formation of sentences and the rhythm of prose."

But this was not the most important part of his education. His mother, he said, caused him to learn by heart the following: "And I confidently count it the most precious and on the whole the one essential part of my education: Exodus XV, XX-2; Samuel I; I Kings VI; Proverbs II, III, VIII, XII; Isaiah LVI; Psalms XXIII, XXXII, XC, XCI, CII, CXII, CXIX, CXXXIX; Matthew V, VII; Acts XXVI; I Corinthians XIII, XIV; James IV; Revelations V, VI."—*Honore M. Row, in The Christian Herald.*

Got More Than He Asked For

I Cor. 13:4. "Charity suffereth long, and is kind."

Leaving a church service at St. John's, Mrs. Roosevelt, with two other ladies, walked across Lafayette Park toward the White House.

At the corner of Pennsylvania Avenue and East Executive, a bum approached her, tipped his hat. "Could you help me get a cup of coffee, m'am?" he said.

A capital guide, Tom Gardiner, stepped in to intervene, and the two lady companions were about to remonstrate. But Mrs. Roosevelt said, "You come with me."

While Guide Gardiner watched in amazement, the three ladies and the panhandler crossed the avenue and turned in at the White House gates. Here the bum drew back,

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rs. Roosevelt urged him to come along.

Forty minutes later he re-appeared on the scene, smiling broadly. He had had a substantial meal of pork chops, potatoes and string beans.

He was joined by two other bums, who had been working other corners. "Wow," he said to them, "did you see where I've been? And I didn't even know what I was getting into. Why didn't somebody tell me it was Mrs. Roosevelt?"

Pershing Addressed Negro Gold Star Mothers

Leb, 11:34. "Waxed valiant in fight."

Forty American Negro Gold Star mothers and widows, who made a pilgrimage to the graves of their sons or husbands in France in the summer of 1931, were addressed by General John J. Pershing at a tea given in their honor. The former commander-in-chief of the American Expeditionary Forces affirmed, as he raised the Negro soldier, that these men were the equal of any fighting men in the world, if properly trained and properly led.

The American ambassador, Walter E. Edge, and his wife, and many other distinguished persons from the United States, welcomed the American pilgrims; while, on the other hand, the American colony in France was represented by Cameron White, violinist and interpreter of Negro spirituals, and others of prominence.

The occasion indicated the appreciation of the colored men who had served their country in its hour of need by the United States and its great military leader.—*W. J. H.*

A Mother's Sacrifice

Isa. 66:13. "As one whom his mother comforteth, so will I comfort you."

A mother in a Northern city in the distressed area found that her son had secretly left home in a desperate effort to find work. The poor mother made a search and at last found him in Fulham Hospital. She left home and came to London and finding her son still determined to try to find work in London, she has herself decided to get work in the Metropolis in order to be near to him. In poverty herself she sacrificed much to find the fare to London and has now given up her home and friends in the North in order to look after her boy.—*The Christian Herald, London.*

American Mother at French Grave

John 11:31. "She goeth unto the grave."

Early in the summer of 1931 many newspapers in the United States carried a picture of Mrs. Sarah Dingley, a Gold Star mother, at the grave of her daughter, Nellie, in France. The mother had made the trip from New York that she might visit this grave, and place upon

it a wreath. The daughter was a nurse during World War I, and was reported to be "the only woman buried at the American Military Cemetery at Suresnes." The brave mother of the heroic girl was pictured resting her hand upon the cross which marked the earthly resting place of the daughter who gave her life in unselfish ministry for the healing and comfort of others.

A Woman's Prayer Before the New York Legislature

I Kings 8:54. "Praying . . . this prayer."

When the Rev. Eva T. Pittenger opened both houses of the legislature in Albany, N. Y., on February 26, 1941, with prayer, she was reported to have been the first woman thus to officiate. The same prayer was read at both the Senate and Assembly, and ran thus:

"O god, our help in ages past; our hope for years to come, we thank Thee.

"Bless this land of ours. Bless and guide and give wisdom to our President and to Congress in the handling of our great national and international problems. Bless the governor of our state, and this legislative body.

"Give patriotic wisdom to those who make our laws. Give mental clearness to those who interpret our laws. Give moral courage to those who enforce our laws.

"Help the nations of the world that out of the strife and agony of war there may come a new peace founded upon the principles of the Prince of Peace.

"In His name we ask. Amen."

Mrs. Pittenger, who had been a supply pastor before her marriage, and who had taken the qualifying courses of study for ordination, both as deacon and elder in the Methodist Episcopal Church, again returned to the pastorate after Mr. Pittenger's death, and was serving her sixth year as pastor of the Methodist Churches of Brainardsville and Chateaugay Lake, St. Lawrence County, when she rendered this service to the Empire State, and thus made history.

Mme. Chiang Reveals Secret Of Her Power and Inspiration

Foreign visitors come and go, words of high purpose are spoken or platitudes of virtue are written in the glib eloquence of state papers promising that the post-war world is to be better than the pre-war world that brought on the present debacle.

But do the words mean anything? The same words were spoken in 1916 and 1917 and

1918, and when it came to fulfillment of the words there was a strange indifference—a running away from truth because expediency and political or personal gain beckoned that way.

Yet of all those who have come here from foreign lands, none has left so indelible an impression of sincerity as Mme. Chiang Kai-shek.

"Political life," she says, "is full of falsity and expediency. One's greatest weapons are unassailable sincerity and truth."

THIS EXPLAINS to some extent her persuasiveness, her mastery of penetrating speech. But what is her "secret" as she characterized it? She gives it in what is known as her "Confession of Faith"—an article distributed throughout China. It is worth reading as a background to the fundamental problem that lies ahead of us—how we are to forge a new character among nations and how individuals are to learn that they are responsible for the behavior of governments. She wrote in part:

"I used to pray that God would do this for me. That. Now I pray that God will make His will known to me. Thus, I entered into the third period where I wanted to do, not my will, but God's. Life is really simple, and yet how confused we make it. In old Chinese art, there is just one outstanding object, perhaps a flower on a scroll. Everything else is subordinate to this one beautiful thing. An integrated life is that. What is that one flower? It is the will of God. But to know His will, and to do it, calls for absolute sincerity, absolute honesty with one's self, and it means using one's mind to the best of one's ability. . . ."

"With me, religion is a very simple thing. It means to try with all my heart and soul and strength and mind to do the will of God."

THE PAMPHLET from which the foregoing excerpts are quoted was issued by the Board of Missions of the Methodist Church. It tells also of how in 1880 Capt. Charles Jones, a Methodist, sailed into Wilmington, N. C., with a cabin boy named Soong aboard a United States revenue cutter and how that boy later studied theology at Vanderbilt University and returned to China as a missionary.

His six children—among them Mme. Chiang Kai-shek—became the leaders of present-day China. What a strange, if not mystic, lesson the wife of the generalissimo is teaching in recompense perhaps to the America of more than 60 years ago that gave hospitality and inspiration to her father! And what a wonderful thing it would be if the same inspiration could come now to the statesmen who are again promising to redeem mankind!—By David Lawrence.

CHURCH AND SOCIETY

J. J. PHELAN, D.D.

ther-Son

1:22. "Who art thou?"

This is Mother's Day! What were the forces that made Dwight L. Moody, the greatest evangelist of the past century? Was it his great physique, his tireless energy, his fortitude, his sophistication, his almost uncanny knowledge of men and human nature? Was it his brusqueness, his terse, non-syllabic, plain and direct English, free from encumbered scribism and academic subtlety? Was it his bright and sunny disposition, his sanctified common sense or was it his sincerity, earnestness and devotion to his work? Moody's name is almost a synonym for ministry in public assemblage. He was a leader in that Divine Art, Personal Work, without which, our preaching and teaching gathers little benefit. And how he could organize, plan, direct and train workers. Could he preach to the hundred millions or more who heard him. Ask the millions, who, in his forty year ministry found hope, joy, happiness and God. We know of no one since the days of Christ and Paul who combined in one personality so

many Christian gifts and graces. And we are not unmindful of such leaders as Wesley, Luther, Spurgeon, Hall, Beecher, Brooks, Edwards—all great voices and spirits for God. Some of these might eclipse Moody in one department, but who among them all was his equal in all the qualities and virtues mentioned? Moody knew God, his Bible and Fellowmen. Preaching to him, was not a dire economic necessity nor the answer to an unholy ambition, otherwise he might have continued selling shoes or milking cows.

We never heard Moody. But we have met hundreds who have met Moody and Moody's God. His "converts" had the art of staying converted—in the main. He was a friend of all Christian churches. He never corralled any of these followers into a sect with his own brand stamped upon it. He must have been a man of sterling integrity. The profits from the Moody and Sankey Hymnals were considerably over a million dollars (and that was a lot of money then) but it all went back into mission, educational and YMCA channels.

No, Mr. Moody was not an expert in current events, book reviews of best sellers. He did not *unravel* the Old or New Testament and for-

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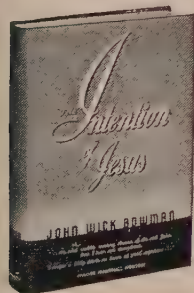
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get to put it together again. He knew little and cared less about the "Promethean spirit," or the "Natural-Divine Impulse" as a substitute for the work of the Holy Spirit. A man of integrity and intellectual honesty—he preached the Bible. And is this all? Let us not forget Mrs. Betsey Holton Moody, the sturdy New England mother, who mothered her nine children. They lost their father at an early age. And if this was not a task, you don't know New England's rocky and sandy soil with a mortgaged farm.

Church in Wartime

Philip. 4:8. "Whatsoever things are pure — think. . . ."

Gal. 6:10. "As we have opportunity, let us do good to all men, especially."

The question, "What Is the Church Doing in Defense Industrial Communities and in Camp Communities, especially in providing wholesome recreation and entertainment?" is a large one. But she is not dodging her responsibility here. Excerpts from sources are optimistic and encouraging. The Christian Commission for Camp and Defense Communities (composed of the Federal Council of Churches, the Home Missions Council of North America, the International Council of Religious Education and the General Commission of Army and Navy Chaplains) reports:

"Recreation within the camps is in charge of special services division, formerly called the Morale Branch. Religious activities within the post are in charge of the chaplains. Outside the camps the USO operates, with its 809 clubs, 101 lounges, 105 Travellers' Aid Services, 64 mobile service units and 135 depots for program directors using community facilities; 1215 operations in all.

"We have no ready quotable figures concerning liquor and immorality. The Federal Government has set up a policy which calls for the outright repression of prostitution. Responsibility for stimulating local governments and communities to cooperate with the Federal Securities Agency, headed by Eliot Ness of Cleveland, Ohio. This office reports that "red light" districts have been closed in more than 300 cities. There are still some very urgent problems in places. The new problem is that created by the younger girl and so-called "amateur."

Churches of Washington, Baltimore, Portland, Boston, Detroit and Wichita are performing meritorious service through the full-time labors of an employed personnel, both for the

newcomers and men in uniform. This is supported by the pro-rated funds and the war emergency treasuries of the various denominations. This is inter-denominational work and still growing. Suggested Bibliographies: Information Service — Defense Communities — Child Welfare Bulletins—A Call to Service—Wartime Services of the Churches, each 10 cents. Federal Council of Churches, 29 Fourth Ave., New York. Also a pamphlet on Prostitution and the war published by Public Affairs Committee, Rockefeller Plaza, 10c.

The United Church of Canada is active in every center in which there are large numbers of enlisted men. Social evenings during the week, after Sunday evening service, Fireside Hours, with welcome to young people's meetings etc. Canada has 1018 War Service Units in the United Church. A number include both men and women. Most of the Units have entertainment committees.

No agency has been able to make a survey of exact moral conditions. There are reports that conditions are bad in many places. In many cases, the right kind of Army Officers can do much to deplore the worst and encourage the best. Army chaplains are doing fine work here. There is evidence of more interest in the Bible and in the Gospel than was manifested in the last war, writes the Commission on Army and Navy Chaplains.

Self-Sacrifice

John. 15:13. "Greater love hath no man . . . than to lay down his life."

Four chaplains—two Protestants, a Catholic and a Jew—sacrificed their lives that four other men might live, when a cargo-transport in North Atlantic convoy was sunk last July. The witness, Daniel O'Keefe, a 19-year-old Irishman who is in the merchant marine says, "Just before the ship went down, the chaplains gave their life-preservers to members of the crew. They were standing on deck praying when our life-boat drifted out of sight." The chaplain included the first casualty among the Jewish chaplains in this war, Rabbi Alexander Good. The two Protestants, the Rev. George L. Fox and the Rev. Clark V. Polin, and the Catholic Priest, the Rev. John P. Washington.

An item issued by the War Department reveals that 42 chaplains have become casualties or prisoners of war, since December 7, 1941. One died in action! Another was wounded who later died in a hospital. Three are reported missing in action. The remaining :

those on casualty lists have been reported as
members of war.

Men who are equipped to interpret life and
death to others are not likely to be cowards
when a real crisis comes. What is death to a
man on duty? And still there are persons
who believe that when a man is converted, he
becomes a weakling. The American Council
on Christian Churches has a Commission on
Army and Navy Chaplains (340 West 55th
Street, N. Y.)

NEW BOOKS

**GREAT CENTURY in the Americas, Australasia
and Africa.**

Kenneth Scott Latourette. Harpers. 526 pp. \$4.00.

The author is Professor of Missions and Oriental History
in Yale University. He gives us here his fifth
volume in "A History of the Expansion of Christianity."
It contains the only comprehensive statement of Christian
expansion ever written for Canada, Australia or
New Zealand. In addition, it is the only comprehensive
Christian history for South Africa that includes the
role of the church among both negroes and whites. It
is so unique in giving for Latin America and other
regions within its purview a history of both Catholic and
Protestant work." It is, of course, greatly condensed,
but the student will find here the complete background
for the detailed study of any or all of the areas men-
tioned. The footnotes are copious, it is well indexed,
and there are 36 pages of bibliography. It is timely.
It will inform the reader in the controversy over mis-
sions in Latin America. With so many Americans now
in Australasia, many will find here their first knowledge
of the church in that area; four pages are given to
the Solomon Islands. There is a chapter on the East
Indies and one on Madagascar and other islands. Al-
together it is a timely and most profitable book—Wm.
Paterson.

WHICH WAY AHEAD?

Walter Russell Bowie. Harpers. 145 pp. \$1.50.

Bowie has written the Presiding Bishop's (Episco-
pal) Book for Lent with a serious emphasis upon
the leading question, "Which way ahead?" He has done
for the Church universal a great service in making his en-
tire one of fearless and spiritual character. He has
been interested in soft-peddling anything of vital
importance to the cause of Christian living and truth.
One can read this book without feeling the invasive
threat of the prophetic voice, "Thou art the man,"
but it is not uttered in condemnatory spirit; rather with
hopeful expectancy that if a man will only heed, he
can live with faith and victory.

The book is rich with illustrations and quotations. It
has the helpful quality of uplifting the reader mentally
as well as spiritually, and can thus be read without
tiredness.

While it was written for Episcopalians it is a book
of general value to all Christian people. Though it
deals with the spiritual life from the laymen's viewpoint,
each reader will not be able to read it without great
personal and deep self-appraisal professionally.

Bowie presents his query by considering first the
highest values in the Church which have won and do



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win life and loyalty. He then discusses some of the handicaps which the Church carries and must get rid of. And in the remaining three chapters he presents a five point program for the spiritual life in both its inner and outward aspects. His outline of the five Orders marking the spiritual progress of the soul is suggestive and unique, despite the fact that they cannot be carried out effectively as a whole. Without a doubt Dr. Bowie has set us thinking and searching our hearts, and that's the reason why he has raised the question, "Which way ahead?"—*John W. McKelvey.*

THE DAYS OF HIS FLESH

By David Smith. Harpers. 549 pages with indexes. \$1.95.

This new American edition of a well-known and comprehensive life of Christ published in the attractive Harper manner, will be welcomed by the thousands of Christian leaders who came to know and to appreciate this great British scholar for his expository articles for many years in the *British Weekly*. The volume is a marvelous illustration of the perfect combination of modern scholarship and conservative theology in presenting every essential fact and feature of the life of Christ. No other volume can quite take its place as a reference work on this subject for the shelves of a Christian leader's library. It is a "must" volume for every young minister.—*Charles Haddon Nabers.*

THE TORCH OF FREEDOM

By Elbert R. Moses, Litt.D. Pp. 43. \$1.25.

This attractive little volume grows out of years of study of the Great Emancipator. The specific purpose of the author is to portray the true story of what went on behind the scenes, before and at the time Abraham Lincoln delivered the Gettysburg Address. Such questions as these are discussed. What is fact and what is fiction about the Gettysburg Address? Was it prepared on the train or at Washington? Was the address spoken from notes, or delivered extemporaneously? Were the words, "under God," included in the manuscript?

These and other intriguing questions show with what thoroughness Professor Moses has gone into the subject. The author believes that a restudy of Lincoln at this particular period in our nation's history is timely. Dr. Moses is president of the Pittsburgh School of Speech and has had a successful career as teacher and lecturer. Those who read this volume will express the hope that other phases of Lincoln's life may be discussed by the author. This book will make an excellent gift for young people. It will take its place in the growing collection of books on the life of Lincoln.—*W. Franklin Harkey.*

HOW TO FACE LIFE

By Charles F. Banning, 54 pp. 50 cents.

The theme of this brochure of sermons is "Keep headed into the wind." In other words "escapist" methods lead to shipwreck. The author insists that we face facts, meet life. Chapter headings are, Facing Life, Facing the Commonplace Without Losing Heart, Facing Trouble Without Bitterness, Facing Reality Without Cynicism, Facing Success Without Pride, and Facing Death Without Fear.

The messages are brief, timely, written in harmony with the day in which we live. There are many illustrations which really tell the story and not mere anecdotes with which to adorn a tale.

Doctor Banning is not new to readers of the *Expositor* and *Homiletic Review*. Many of his sermons have been printed and this new group maintains the high standard of previous contributions to the religious literature of our contemporaneous religious life.

The messages should appeal to men's groups. They are presented in the language of the layman. They are snappy and interesting. They should help many readers solve some of their mental and spiritual problems.

One feature of the book is the brevity of its chapters. These days, our messages should be to the point. Time marches on. As one of the soldiers in the World War said to the Chaplain, "What can you tell me about God quick?" How to Face Life tells us about God in swift strokes and cogent lessons.—*Richard Braunstein.*

CHRISTIAN ANSWERS TO WAR QUESTIONS

By Hampton Adams, D.D. Revell. 96 pp. \$1.00.

The author states in his preface that Christian people are not agreed as to what is the Christian position regarding war. Viewing the philosophy of the powers relative to the Christian Church, adding to their attitude toward the Jews and minority groups coupled with cruelty and aggression nothing less than paganism, it should not be difficult for a follower of Christ to make up his mind. The author is frank to state that his answers do not include all of the Christian view. He confesses that he has tried to bring the Mind and the Spirit of Christ to this study. This makes us confident that the book is well within the thought of the current hour, regarding the global war.

Some cogent questions are asked and answered in the book. The questions are chapter headings. Is God the War? Can We Equate Kingdom of God and Democracy? These questions are vital. The author meets them with a scholarly approach. To this reviewer they are satisfactory. The replies are honest, never evasive. They are heartening and assist faith and foster hope and courage.

The last chapters bring nothing new but they place fresh emphasis upon the Inspiration of the Church and the Mastering of Pessimism. Inspiration should be stressed, because all that is Christian is inspired by Divine urge. A healthy outlook, Christian optimism helps the believer to carry on. The logic of the Christian life is Good, better, best. In all great prayers, great hymns, in all preaching that is really great, the keynote is Grow old along with me the best is yet to come. Unless we believe in the ultimate coming of the Kingdom of God, our fundamental teachings have been ineffective.

Christian Answers to war questions is timely. The Christian viewpoint is not timely?

The book should be of special value to Service Chaplains, who are constantly assailed by questions such as the author presents. Very often, a Chaplain is required to explain his part as a cog in a vast military set-up. Inasmuch as a Chaplain is non-combatant, merely the Pastor or Priest or Rabbi the same as civilian life, his ministry does not have to apologize. The Army is another parish, only on a large scale. Soldiers are humans. They have souls. They need spiritual guidance. This reviewer regards the book as a valuable contribution to the discussion of the war. It comes to hand, to meet the eternal quest of earnest men to learn the Way of Life.—*Richard Braunstein.*

THE UNCONQUERABLE

By Charles Tudor Leber. Revell. 160 pages. \$1.50.

The author, Secretary of the Board of Foreign Missions of the Presbyterian Church of the U. S. A., sent by his denomination, bearing credentials from the Federal Council of Churches and the Foreign Missions Conference, on a trek around the world to strengthen the World Christian Fellowship and to encourage some missionaries in their denomination to remain at their posts. The trip was made between August 1941 and January 1942.

his book is an account of the trip, plus a more extended appraisal of the Christian Mission in a world at . It includes landing on the Sea of Galilee in a seaplane for lunch at Tiberias, flying up the Nile dawn, Christmas carols by soldiers at Khartoum, sailing the African desert at 250 miles per hour and singing the heartbeat of loyal missionaries of the cross, when warned of the danger of staying at their answer, "There are dangers in any chance. But would rather take our chances on disaster in the line duty than the danger involved in running away." at a glorious company of prophets, both American native, the Church has scattered around the world. anyone inclined to question the future of Missions, let read this book. Anyone inclined to ask, "How is Christianity faring in China?" let him read, "When ors of Chinese newspapers or magazines want to press their readers they quote from the Bible—51% those listed in 'Who's Who in China' are graduates Christian Schools." "In a Chinese city the first day after Pearl Harbor Japanese guards stood at door challenging every Chinese who sought to enter stern demeanor and gruff voice. Despite this ard over 1600 Chinese filled the Church to overflow."

1929 Stanley Jones said, "The destiny of a large t of the human race will be decided by what the arch does in the next ten or twenty years." When e came we felt keenly the sense of failure. Dr. er gives us much cause to "thank God and take rage." The Church has planted and cultivated far er than we dreamed and God is giving the increase. ur facts emerge concerning our Christian World sion. 1. A superb piece of work is being carried on the missionaries still on the field. 2. An adequate ined, consecrated native leadership is increasingly assing responsibility. 3. The possibilities and plans for future are most encouraging. 4. The enduring adation is revealed everywhere in the spiritual felship across racial and national lines.—Charles F. nning.

THE LORD'S PRAYER

Clarence E. Macartney. Revell. 87 pages. \$1.00.

The Lord's Prayer has been dealt with repeatedly and try new study of the Saviour's words bring forth air significance and meaning with added freshness and lity. Dr. Macartney has done this in a series of ht sermons centering on the eight fundamental ideas pressed in the prayer.

As a preacher Dr. Macartney ranks among the best his spiritual insight and his courageous presentation the whole gospel of Christ. His sermons have all "minerals and vitamins" essential to a healthy diet earnest and vigorous minds and hearts in the King- om of God. There is no rationing of either "milk" or eat" in any of these chapters, and every reader will ely delight in the stimulation and strength which are inevitable by-products of these words from the rmed heart of this able interpreter of God's World. t would be difficult to praise one sermon above an- er in this book. They all are alive with illustrations, sh viewpoints, deep understandings. Undoubtedly h reader will select his own high points, but certainly sermon on "Hallowed Be Thy Name," with its fears- s discussion of the profaneness of modern life, and sermon on "Give Us This Day Our Daily Bread," h its plea for humanity, simplicity, trust, and charity two sermons which will leave a profound impression all who read them.

This book is an ideal devotional book for any and all en the heart hungers and thirsts after righteousness.— W. McKelvey.

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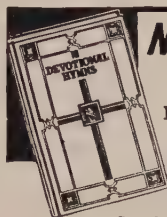
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PRAYER MEETINGS

I. The Way Out is Up!

Invocation.

Hymn: "Faith of Our Fathers."

Prayer: (Several members, prepared before service, closed by pastor.)

Hymn: "Come, Gracious Lord, Descend and Dwell."

Psalm 71: Read sentence by sentence by attending congregation, followed by profession of faith, confession of sins, and prayer by pastor.

Hymn: "Praise the Lord, ye Heavens Adore Him."

Pastor's Meditation: Nahum 1:2-7.

Oftentimes in the predicaments that come to us the only way out is up.

The *Sunday School Times* carried this story of the experience of an officer of the American Flying Corps:

"I was out over the ocean alone, and I saw in the distance, coming rapidly toward me, a storm that was blacker than midnight; the black, inky clouds seemed to be coming on with lightning rapidity. I knew I could not reach shore ahead of the storm. I looked down to see if I could go underneath it and perhaps alight on the sea, but the ocean was already boiling with fury. Knowing that the only thing to do was to rise above it, I turned my frail craft straight up toward the sky, and I let her mount 1,000, 2,000, 2,500, 3,000, 3,500 feet, and then the storm struck me—a hurricane, cyclone, and a typhoon all in one. The sky became as black as midnight. I never saw blackness like that. I could not see a thing. Rain came in torrents, the snow began to fly, the hail struck like bullets. I was 4,000 feet up in the air. I knew there was only one thing to do, and that was to keep on climbing. So I climbed to 6,500 feet, and then suddenly I swept out into sunlight and glory such as I never saw in this world before. The clouds were all below me. The sapphire sky was bending low above me in amazing splendor. It seemed the glory of another world, and I immediately began to repeat Scripture to myself, and in the heavens above the clouds I worshipped God."

His way out was up. In our adversities we must keep looking up and going on, for the way up will prove to be the way out. Never falter in your determination—look up, and go on, and you will never fail.

—Moody Monthly.

Prayer: (Pastor include the persons charged with local government, with Church administration, with state affairs, and National trends. Pray that the Holy Spirit may fill the hearts of worshippers in every corner of the land, and give them courage to seek only the will of God, not only in Religious devotions, but in their everyday affairs and their dealings with others.)

Hymn: "A Mighty Fortress Is Our God."

Poem: Assign to young man reading "My Resolution," by Annie Johnson Flint.

"I won't look back; God knows the fruitless efforts,

The wasted hours, the sinning, the regrets:

I leave them all with Him who blots record,

And mercifully forgives, and then forgets

I won't look forward; God sees all future,

The road that, short or long, will lead home,

And He will face with me its every trial,
And bear with me the burdens that come.

But I'll look up—into the FACE of JESU
For there my weary heart can rest, my fe
are stilled;

And there is joy and love and light
darkness,

And perfect peace, and every hope fulfill

Hymn: "I'm Pressing On."

Benediction.

II. Serving In His Stead

Invocation.

Hymn: "Hark, Hark, My Soul."

Psalm: 119: 105-112.

Hymn: "O For a Closer Walk With God"

Scripture Lesson: Luke 2:34. John 19:26.

Hymn: "Sowing the Seed."

Pastor: Mother—Her peculiar privilege, the results of her handiwork, her divine function, and instrument in the hands of God, her responsible office, the character of her handiwork, a child, life's most potential force, Christ's character building, life's most potential wealth, her joys, her tears, her honor, her steadfastness, her love, has capacity for endurance, faith, and accomplishment.

Hymn: "How Firm a Foundation."

Prayer: (Especially for the steadfastness and enduring faith of mothers of the world.

Reader: (Suitable poem, or selection of Mothers).

Hymn: "Ancient of Days."

Benediction.

III. Keeping Faith

Invocation.

Hymn: "Faith of Our Fathers."

Psalm: 119: 137-144; 153-160.

Hymn: "Come Thou, Almighty King."

Reader:

WE MUST KEEP FAITH

In Flanders Fields the poppies still
Above our dead are growing
And little crosses row on row

their sad white faces showing,
 but underneath there is no rest
 though poppies still are blowing
 because the Torch, they threw to us
 No longer now is glowing.
 We've not kept faith.
 The world again is steeped in blood
 again our men are dying
 the Torch they gave for us to bear
 beneath the mire is lying.
 Our foes are not the German hordes
 Nor Japs arrayed so gaily
 They're selfishness, and greed and lust
 That blind our senses daily.
 We've not kept faith.

Let's raise once more the Torch of faith
 Can bright its flame by loving.
 Then there's no mortal foe on earth
 Can stop our forward moving.
 Then they shall sweetly rest again
 Where poppies still are growing
 And tired crosses row on row
 Their sad white faces showing.
 We Must Keep Faith.

—Jessie Moore Hutchins.

Hymn: "When We Walk With the Lord."
 Pastor: Col. 2:5. We pray for steadfast-
 s in our aims for peace, our determination to
 y out the will of God, our prayers for grace
 carry out His plans for mankind through
 vice (work).

crowded gathering of distinguished scientists had
 a listening, spellbound, to the masterly expositions
 Michael Faraday. For an hour he held his brilliant
 ience enthralled as he demonstrated the nature and
 erties of the magnet. He brought his lecture to a
 e with an experiment so novel, so bewildering, and
 triumphant that, for sometime after he resumed his
 , the house rocked with enthusiastic applause.
 ut the uproar was succeeded by a strange silence.
 assembly waited for Faraday's reply; but the
 r had vanished! What had become of him?
 y two or three of his most intimate friends were
 he secret. They knew that the great chemist was
 ething more than a loyal Christian. He was an
 r of a little Sandermanian church, a church that
 r boasted more than twenty members.
 e hour at which Faraday concluded his lecture
 the hour of the mid-week prayer meeting. That
 ing he never neglected. And, under the cover of
 cheering applause, the lecturer had slipped out of
 crowded hall and hurried off to the little meeting
 e.—F. W. Boreham.

Hymn: "Lord of All-being, Throned Afar."
 Prayer: (For steadfastness in the face of
 at stress, temptation, and constant change).
 Hymn: Patriotic Song.
 Benediction.

Lord, Teach Us to Pray

Invocation.

Hymn: "Come Thou Almighty King."

Scripture Lesson: I Sam. 7:5; 12:19. Matt.

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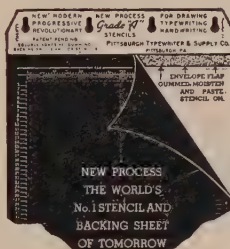
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chapters 5, 6, 7, 8. Matt. 14. Mark 6.
Luke 6:12 through 9:28.

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"If we are to solve the world's problems, and we through prayer, we must make our prayer life intensely creative; we must utilize prayer as a powerful Jesus' answer to those who plotted against him was go into the mountain to pray. How many of us, recognizing the desperateness of a situation, would spend time in prayer? How many of us believe it necessary worthwhile or even rational? Too many of us angry instead when in tight spots and consequently make things worse for ourselves.

"The disciples knew by some instinct that Jesus derived His power from His amazing proficiency in prayer, for they asked Him, 'Master, teach us how to pray.' This was a spontaneous, honest, realistic request and He gave them the Lord's prayer, the most precious set of words ever uttered. We know the words, too often we merely say prayers. To pray with proficiency is another thing. Jesus said, 'When you pray, use not vain repetitions.' The whole Lord's prayer is a protest against verbal formalism in which we exercise the voice over and over again, perverting great ideas in the most ungracious, easy way by bombarding Jesus with a lot of sound. The Christian Church must teach its members, among other things, how to pray."—Dr. Henry Hitt Crane.

Hymn: "I Need Thee Every Hour."

Prayer: (Especially for those in the service and for parents seeking comfort in Jesus. Name each one of these members and their especial needs).

Chant: "Ask" from Matthew 7:7-8.

Hymn: "Blessed Assurance."

* Benediction.

You must work before your ideals can.

Temperance

(Continued from page 219)

their attractiveness they will encourage our youth to "play" a little for himself.

A critic pretended to be much amused at "unnatural" characters in William D. Howell's novels, who never drink, swear, smoke. Howell's novels are tame compared with those of Hemingway and Steinbeck whose characters drink, swear, and smoke with such insouciance. Living in an era of such expression, those characters express themselves without regard to sense or consequences others.

The poet does not have much to do with abstractions. He deals with the concrete.

sn't write about love, but about someone in
 e. Turn to the story of the Crucifixion as
 at the end of all four Gospels. You will
 e the effectiveness of the description. The
 ers keep themselves out of the picture,
 ept insofar as to record what happened.
 ways it is the effect upon those who saw it.
 e soldiers respond. The women respond. We
 d the effect and the parts merge into one
 ure. We too, can see our suffering Lord.
 The salesman for Temperance, whether he be
 unday school teacher, a minister, or a lec-
 er, can personalize his product. He can tell
 effect upon the centurions, the women, and
 children. He can talk about a person who's
 s temperately. He can talk about end-results
 have the final picture unified. If we are
 to look upon the red wine in the cup, or to
 e it as "it goes down smoothly," then we can
 ember that thirst is natural, and that God
 provided the necessary fluids to satisfy that
 est. Someone else has given man his desire
 rink palatable poisons. That is an acquired
 e, and according to wisdom literature, a
 er dangerous one.


No buyer for a retail store would place a very
 ge order, or even a small one frequently, with
 salesman who did not win his confidence and
 od will. Those qualities are retroactive. The
 esman must be there when he promises. He
 st have a prosperous appearance. He must
 late optimism and display enthusiasm. He
 st be honest, sincere, absolutely reliable.
 The salesman of Temperance must win the
 fidence and good will of those with whom
 works. He has nothing but satisfaction to
 n, but the buyer has everything to gain. He
 publicize his product without intemperate
 ims. He doesn't have to depend upon subtle
 roaches. His propaganda will stand up
 der any amount of analysis. If it can be seen
 ough, then that is a good test of its worth.
 It is regrettable that some homes are abetting
 alcohol propagandists. They fall in line
 h suggestions for being an ideal host and
 stress. They buy glassware and serving tables
 t advertise the public bar. They get their
 ipes from an exclusive wine dealer. They
 ve an antipasto that is the talk of the town.
 Mother takes hers, why not Daughter? Dad
 ns the group; so why not Junior? Isn't it
 newhat unfair to fix such a dangerous habit
 on Daughter and Junior? If they learn to
 nk in their home, then the home has no
 mplaint against the corner saloon, against the
 isky advertisement, nor any alcohol propa-
 nda. Such parents become silent partners in
 deception and help pay the bill. "Ten
 ghts In A Barroom" may have been a sickly,

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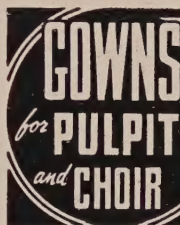
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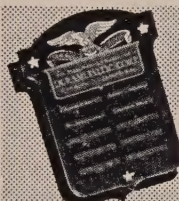


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sentimental drama, but there is nothing melodramatic about spending every night in one's own barroom, with mother as "bar girl."

Unfortunately modern youth can not see the end-results of following the suggestions of the whisky advertisement. They fall for the Her And-Now stories of their childhood. If we could help them analyze alcohol propaganda, they would see through it. I have faith in their intelligence. But we must be good salesmen of Temperance and win their confidence and good will.

Alcohol kills more men than war.

Motivated Christians will accept the challenge that comes to them in a world blacked out, and struggle to keep the torch of Christianity burning. All down the ages Christianity has found torchbearers and they have carried that torch to bring light to all nations; if ever that light was needed, it is needed today. Nations have been through many trials in the present struggle, but the torch has not been dimmed.

Faithful men and women on the Continent are suffering indescribable hardship and inhuman atrocities, but in their sad plight they have a torch—it is faith in God.

Hundreds of churches in our own country have been destroyed, but man's faith in God has not.

The Church under fire has found a faith more than equal to the enemy's blows, and someone aptly said, "The churches are being bombed together."

Christians are being cruelly persecuted in the occupied countries of Europe and in Germany. Some are in concentration camps. Others have faced the firing squad. But under Nazi persecution they are testifying to the world the undying loyalty to Christ.

Hitler has said, "Religion has no future, and certainly none for Germany. I guarantee that the priests will replace the cross with the swastika."

The Cross has been an object of man's abuse and plunder, but it has triumphed in spite of threats. It has lived on to silence every critic and has seen the death of every slanderer.

It stands above the chaos of the present world tragedy, untouched by the boastings of dictators, a beacon in the black-out. The Cross is the Christian's V sign. —Rev. F. J. Charlier in "The Cross our Beacon," on Good Friday, 1942.

*Books are a necessary part
of a minister's equipment.
He must study.*

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